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THE EDUCATIONAL PHILOSOPHY OF
PACIFIC OAKS CHILDREN'S SCHOOL IN LIGHT OF THE RELIGIOUS
EDUCATION THEORY OF SOPHIA LYON FAHS

A Dissertation
Presented to
the Faculty of the
School of Theology at Claremont

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Religion

by
Elizabeth Blackmore Birge
June 1973

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CHAPTER I

INTRODUCTION

A. STATEMENT OF THE PURPOSE

The purpose of the dissertation will be to examine the educational philosophy underlying the program of the Pacific Oaks Children's School in the light of religious values. The procedure will include (1) an historical account of the Pacific Oaks Children's School with, first, particular reference to the leadership and thought of the School's first president, Evangeline Burgess, and then subsequent developments in its philosophy and program; (2) a study of the writings of the religious educator Sophia Lyon Fahs, a pioneer in early childhood education, within the framework of the Protestant church; (3) a critical comparison of the Pacific Oaks' philosophy and that of Mrs. Fahs; and (4) a statement of the implications of the study for religious education.

Mrs. Fahs as a member of the Unitarian-Universalist Fellowship is not universally regarded as a Christian educator in the orthodox sense. Her history as a professional includes the role of Director of the School of Religion sponsored by Union Theological Seminary and then as Director of the children's division of the educational program of the Riverside Church in New York City. Mrs. Fahs was also an instructor at Union Theological Seminary. Among her teaching colleagues and in the life of the Riverside Church, she was regarded as a

theologically liberal Christian. Mrs. Fahs is selected, as indicated in the statement of purpose, for her pioneering efforts on behalf of young children and in general for her contribution to the theory and practice of religious education among Protestants.

B. IMPORTANCE OF THE STUDY

As the importance of early childhood development is becoming known and the number of pre-schools is growing, it becomes increasingly important for the church to form an understanding of early religious development and to develop a set of values and goals for pre-school education that will lead to the experience of Christian culture by the children and to their religious development. This can aid in the formation of this understanding as follows: (1) by aiding churches in reviewing their philosophy of education; (2) by increasing the understanding of the discovery method and play for religious education; (3) by increasing the understanding of churches and seminaries of the importance of early childhood religious education for their total program; (4) by encouraging the growth of church day school programs; (5) by aiding secular schools in finding a theological foundation or basis for their methods; (6) by acknowledging the contribution of two women to the field of early childhood education; and (7) by increasing the writer's understanding as she plans to enter the field.

C. METHOD OF PROCEDURE

The method of procedure included primarily library research.

The library research was supplemented by interviews and observations. The interviews included persons associated with Pacific Oaks, with Evangeline Burgess and with the nursery school included in the case studies. The observations included the Pacific Oaks Children's School, the Nursery School and Sunday School at the Church of the Good Shepherd in Arcadia and the Claremont United Methodist Church Nursery School and Sunday School. In addition, the writer assisted for two semesters as a student teacher in the Pacific Oaks Children's School and took a course in the Philosophy of Education at Pacific Oaks. This participation in the school provided the context within which one could write with understanding.

D. ORGANIZATION OF THE REMAINDER OF THE PAPER

Chapter II is a study of Pacific Oaks College and Children's School. Included is the history and the educational theories of the School. The educational theories are discussed in terms of the thought of the School's first President, Evangeline Burgess.

Chapter III is a study of the religious education theories of Sophia Lyon Fahs. Included is a discussion of Mrs. Fahs life history and the critical influences upon her thought. This is followed by a discussion of her educational theories and her theories on religious practices for young children.

Chapter IV is a comparison of the educational theories of Evangeline Burgess and Sophia Lyon Fahs. Particular attention is given to how Mrs. Fahs' understanding of religious education and development

relates to Mrs. Burgess' theories of education and development.

Chapter V expresses the importance for churches to have an understanding of and to become involved in early childhood education. Two case studies of churches which have adapted the educational theories of Pacific Oaks to their early childhood programs are presented. This chapter concludes with a list of questions churches might ask in relation to their own education of young children.

CHAPTER II

A STUDY OF PACIFIC OAKS

A. A HISTORY OF PACIFIC OAKS

The setting of Pacific Oaks gives the school a unique atmosphere. Pacific Oaks comprises about two acres in a quiet residential area of Pasadena. It borders the beautiful Arroyo Seco. Eucalyptus, olive and live oak shade the yards, which are bare earth. As one passes, it is difficult to notice the school. The old redwood buildings fit together with the trees and the other houses in the neighborhood. Some of the buildings were once old homes.

The equipment in the yards also makes use of and fits into the natural setting as well as providing a rich environment for children. There are areas of sand for digging and piles of dirt for climbing. One yard has a network of pipes through the dirt pile for climbing into. There are ropes and jungle-gyms. There are small animals for children to care for. There are old tires, boards and boxes for teachers and children to build obstacle courses, hiding places or slides. The boxes and tree houses invite group play. There are places for fast riding tricycles and for privacy and quiet. There are materials for art, reading and carpentry.¹ Materials are provided to meet the needs and interests of individual children. There is much flexibility and the

¹Sybil Kritchevsky, "Play as a Means of Education" (Pasadena: Pacific Oaks College and Children's School, 1970), pp. 2-3.

air is that of naturalness and hominess.

1. Broadoaks

The land and the homes originally belonged to the Brooks sisters. In 1906, Miss Ada Brooks, a public school teacher, gave up her job to take in an orphaned child. Starting with the child, Miss Brooks was soon running a kindergarten in her home. With the help of her sister, Imelda Brooks, the school was extended and for a while included the primary grades. Based on the theories of Montessori, Froebel and Pestalozzi, the school became well-known for its progressive methods. In order to continue the progressive approach, the Brooks sisters started a teacher training program. The aim of this approach is described in the 1930 Catalogue.

It is equipped to help the growing child in developing his physical, emotional, and intellectual life as a beauty loving, vigorous individual living in harmony and mutual service with his fellows.²

This catalogue in other places gives an especially strong emphasis to cognitive development.

In 1929, the California Department of Education ruled that a teaching certificate required a four-year college degree. The same year Imelda retired. In order to continue teacher training Broadoaks was deeded to Whittier College in 1931. Under Whittier College the "homelike" quality, a part of the Brooks' school, remained. The importance of this quality is stated in the catalogue.

²*Broadoaks Catalogue* (Pasadena: Broadoaks, 1930).

. . . a home where students may live and work as one great family bent on the common purpose of preparing themselves to promote the welfare of childhood through the development of their own intellectual, artistic, and spiritual endowments.³

One of the most significant aspects of their program was that of parent education. Education of the parent was seen as inseparable from the education of the child. Although Whittier was founded by Quakers, Broadoaks under Whittier continued in its secular tradition, concerned foremost with cognitive learning in children and preparation of teachers for public school education.

In 1945, Whittier College decided to move Broadoaks to the Whittier campus. The school property became available to the founders of Pacific Oaks. Broadoaks continues today on the Whittier campus under the direction of Paul Riffel.

2. The Founding Families

The first idea of Pacific Oaks came from the Wednesday night discussions of young married couples at the Orange Grove Friends' meeting. The young couples met throughout the war years and supported each other in the face of prejudice they met due to pacifist views and their befriending Japanese Americans. They discussed what their actions should be in time of war.

In 1942, several couples started an elementary school, Pacific Ackworth Friends School. The purpose of the school is stated in the

³*Broadoaks School of Education Catalogue* (Whittier: Whittier College, 1933), p. 9.

brochure.

In these days of social upheaval our children are having to face the choice between home loyalties and the loyalties of a world at war, rather than seeing all life as a unity. . . . If our society is to be one of working together, our children must be trained in thinking in such terms rather than in methods of self-advancement.⁴

Two of the founding families of Pacific Oaks (Wells and Way) were instrumental in the founding of Pacific Ackworth. Pacific Ackworth was part of a larger dream.

Over a period of years, a group of concerned Friends with a major interest in education have been experiencing, dreaming, worshipping and talking together about a hoped for place where they might set in motion a type of Friends Center and Community Education Program. . . . Pacific Ackworth, a Friends Elementary School . . . was the first unit in the plan of the group and was established more than three years ago.⁵

In June of 1945, the Whittier College property was offered for sale. The Broadoaks land was a place that would allow the Friends to carry out their dream immediately. Within a month five families had signed an agreement to purchase. These five families along with two others became Pacific Ackworth Associates.

Among the families were Edwin and Molly Morgenroth. Edwin Morgenroth's primary interest was education. He had been the vice-principal of two high schools as well as the Executive Secretary of the Midwest Branch of the American Friends Service Committee. His wife

⁴"An Adventure in Education," printed announcement of the opening of Pacific Ackworth Friends School, Sept. 1942, taken from Margaret Abbott Witt, "Pacific Oaks Friends School 1945-1961" (unpublished M.A. thesis, University of Nebraska, 1961), pp. 43-44.

⁵Pacific Coast Association of Friends, *Friends' Bulletin*, XXVI (November 1945), 10, taken from Witt, *op. cit.*, p. 45.

had a Master's degree in early childhood education and had studied further at Merrill Palmer Institute in Detroit.

Clarence (Mike) and Margaret Yarrow were also educators. Mike Yarrow had a doctorate in political science. He had taught at the University of Mississippi and Allegheny College and wanted to develop a junior college program on the new property. Margaret Yarrow was a teacher at Pacific Ackworth Friends School.

Edwin and Marian Sanders had both taught at Pacific College, a Friends college in Oregon. Edwin Sanders' main interest was in adult education and community service.

These three couples with competence and interest joined four couples from Orange Grove Meeting. Phillip Wells was a doctor and his wife, Marguerite, a former nurse. John and Alice Way were teachers at Pacific Ackworth Friends School. Robert and Asenath (Kennie) Young also were active participants in the group. Robert was a certified public accountant. William and Jean Taylor joined the group of founders; however, William was overseas for the first year and a half of Pacific Oaks.

To have a common understanding, these families spent hours working out a statement of intentions. The intentions were stated more in terms of strong religious commitment than clear goals.

The Pacific Ackworth Associates are a group of families committed to an expression of the Friends' way of life through education. We are drawn together by a common search for the Living God whom we seek in worship and in work. Through the sharing of our insights and our efforts, as well as our joys and failures, we endeavor to express a sense of true community. . . .

We are concerned that our lives show forth our belief in the way

of love. Our relations to family, to friends, to all men, must show our belief that there is that of God in each individual, and that God alone is to be worshipped. This means that we cannot do violence to others and we cannot pay deference to such common fetishes of our day as race superiority, nationalism, materialism, or economic class interest. We must treat all men as equals, we must live simply, we must strive to show forth in our lives that tranquillity which is available to all.

While our undertakings in the educational field will be varied and experimental, we will hope at all times to test them in the light of our basic purposes. We are interested in trying to express at different age levels, from the youngest to the very oldest, the basic testimonies that we believe are important.⁶

The nursery school opened October 1, 1945. The Morgenroths directed the school and lived on the property with other staff members. At the beginning there were sixty children from two to four years old.

The Civilian Public Service Hostel for conscientious objectors was on the property the first five months. This space was then taken by a Resident Counseling Center which lasted only a year. The center was replaced by an experimental, work-study junior college program for young men, the Tellurido Association. The junior college program stayed in existence for four and one-half years. The program was headed by Clarence Yarrow.

Within the first year of Pacific Oaks a community education program was set up. There was a choral group, folk dancing, an art class, discussion on international relations and other various topics. Edwin Sanders took this program as his responsibility. He was also concerned with keeping up communication between various Quaker groups.

⁶*Pacific Oaks Friends' School Bulletin Number One* (Pasadena: Pacific Oaks Friends' School, January, 1946), pp. 1-2.

The program continued until Sanders left in September 1951. The community education program waned and became part of the school program of community relations, parent education and teacher training. The school has struggled at different times to provide more teacher training. In 1961 the school set these goals.

Continue the trend to give emphasis to program and service which grow out of the field of specialization: children, family life and education.

All programs should increase awareness and stimulate thinking about wider applications of human values: concern for individual, the interdependence of people.⁷

Pacific Oaks was struggling with its aim of being a community center for education for all ages; however, the nursery school was the strongest factor.

At the beginning Phillip Wells was the informal leader of the Association; however there was no formal leader. Decisions for the Association were made at the Monday night meetings. The Quaker procedure of consensus was used rather than majority rules. Since the attendance of these meetings varied greatly, it was particularly difficult to run the day-to-day operations of the nursery school according to their decisions. The group consisted of all who were concerned with aims of the Association. Sixty-eight different people attended the meeting at some time during the first year. Two-thirds of these were Friends. Others wanted to learn from and participate in a project run according to Friends values.

⁷Witt, *op. cit.*, p. 97.

Molly Morgenroth became a secondary leader due to a lack of a formal director of the Association and due to the success of the nursery school for which she was responsible. Molly developed a strong parents' group. Elizabeth Purcell and Frances McAllister came from Molly's group. These two worked to form a Nursery School and a Community Education Advisory Committee. This committee worked toward the development of the school and its leadership. The committee bridged gaps when the Morgenroths left the school in 1949 to look after her family's growth. Molly's strong leadership was hard to replace; however the same year that Molly left Evangeline Burgess became the director of the nursery school. Shortly after this a more structured organization with clearer responsibilities was initiated. A Board of Trustees was chosen by the Associates in 1950. The Pacific Ackworth Associates changed their name to Pacific Oaks Friends School.

3. Evangeline Brainard Burgess

Evangeline Brainard was born January 17, 1913. She grew up in Pasadena and attended South Pasadena High. It was in high school that Evangeline developed the desire to become a nursery school teacher. She went on to college at the University of California at Redlands and then to Whittier College's Broad Oaks School of Education. At Broad Oaks she studied under Dorothy Baruch, a leader in the field of child development. Dorothy Baruch was concerned particularly with the emotional needs of children: the need to be loved, to be wanted, to

be recognized, to be accepted, and to have a rich environment.⁸

Dorothy Baruch had a strong influence on and became a good friend of Evangeline. Evangeline received her A.B. degree from Broadoaks in 1935. It took determination for Evangeline to go through college. Not only was it not as common for women to pursue a career but also Evangeline attended college during the depression.

Upon graduation she started work directing the San Pedro Cooperative Nursery School. The same year she married Richard Burgess, whom she had been serious about since high school. Richard Burgess was a graduate of Pomona College and a biochemist. Evangeline continued her career after her marriage. In 1939, the book, *Parents and Children Go to School*, was published as a joint effort of Dorothy Baruch and Evangeline Burgess. When Evangeline's husband's work took him to Hinsdale, Illinois, outside Chicago, Evangeline worked with the Village Nursery School for a year. During their years in Hinsdale, Evangeline gave birth to her three daughters, Diana, Suzanne and Priscilla. Evangeline wrote,

The so-called Children-Career Dilemma didn't enter my thinking when my three daughters were very young. There was in me enough of what Morton Hunt calls the neo-traditional attitude towards women's role to make me want to stay home and care for the children myself.⁹

However, by the time the Burgess family returned to California in 1945,

⁸Dorothy Walter Baruch, *New Ways in Discipline* (New York: McGraw-Hill, 1949), pp. 13-14.

⁹*Evangeline Burgess Memorial Service Bulletin* (Pasadena: The Neighborhood Church, April 20, 1965), p. 11.

Evangeline was able to start teaching as an assisting parent in the year-old Pacific Oaks Friends' School. Evangeline's mother-in-law later became a member of the household and could help with the children and around the house when Evangeline was working. Evangeline became a Head Teacher in 1947, Supervising Teacher in 1948, and Director of the Nursery School when Molly Morgenroth retired in 1949. As Evangeline's family grew older she was able to take on more responsibilities. Her background made her a good choice as director.

On becoming director, Evangeline favored more of a business-like structure to the informal meetings held in Friends' style. A Board of Trustees was chosen in 1950. At the time of the founding of the new Pacific Oaks Association, the following philosophy was set forth.

In every situation the honoring of human personality is sought--always in terms consistent with the child's age, needs, and development as teachers and parents understand them. With growing confidence in himself, the child learns to live with others. To help children become aware of the beauty and the wonders in the world about them--being in turn affected by them--is also our task, the task of living religion which aspires to see the kingdom of God here and now within us and among us.¹⁰

This is a philosophy which has been carried over from the founding families.

In 1953, the California legislature passed a law requiring non-profit organizations to sign a non-disloyalty oath in order to receive tax exemption. This led to much discussion among the Association. The Orange Grove Friends' Meeting did not sign nor did Pacific

¹⁰*Pacific Oaks Friends' School Catalogue* (Pasadena: Pacific Oaks Friends' School, 1953).

Ackworth. Oaths made to the government went against Friends' beliefs. The Pacific Oaks trustees wrote, "our loyalty depends not on taking oaths, but on a positive faith in the essential goodness of our fellow man."¹¹ The Trustees of Pacific Oaks did, however, sign the oath and included a statement of protest. Within Pacific Oaks there was a sensitivity of Friends and non-Friends to each other.

The old priorities of teacher training and parent education were carried on. The changes were in part changes brought about by the growth of the school. Ideas for extending the teacher education program into a college came from Frances McAllister in 1951. Frances was in charge of teacher education at the time. Evangeline was in favor of this idea. In 1953, a joint summer program was set up with Occidental College. This joint program continued into the fall. In the Spring of 1954, Dr. Eliot, as director of teacher education, helped set up a two-year program which would follow a two-year college program. Dr. Eliot was a recognized pioneer in the field of early childhood education. In the early 1920's, she founded the Boston Nursery Training School. Evangeline, then, became the director of the school and college. She wanted to have independent accreditation for Pacific Oaks. In 1959, the school received accreditation for granting a B.S. degree from Western College Association. Evangeline wrote, "I have great faith in higher education for women not even though they will be

¹¹"Minutes of the Board of Trustees," (Pasadena: Pacific Oaks Friends' School, February 25, 1954).

homemakers, but especially because they will be homemakers."¹²

Cooperation with other colleges continued. U.C.L.A. offered courses through Pacific Oaks. A Masters program was offered through Occidental College. Later Masters were offered through the Claremont Graduate School, Whittier College, and Cedar Sinai Hospital. These Master programs helped Pacific Oaks prepare for giving its own Masters. The school received the Rosenberg Grant in 1961, in order to carry out community services. These included a consulting service for nursery schools and inter-disciplinary cooperation. Persons in the area of medicine, theology, psychology, nursing, education and social work could learn through direct experience with young children.

In 1960, the name of the school was changed from Pacific Oaks Friends' School to Pacific Oaks, or in full, Pacific Oaks College and Children's School (founded by Friends). Evangeline became the first President of Pacific Oaks. The school could no longer be called just a children's school. And Pacific Oaks had become more than a Friends school. Evangeline Burgess, herself, was an active member of the Neighborhood Church, a Congregational church in Pasadena. There was not a lack of support by Friends but more non-Friends were interested in the school. In 1950, Pacific Oaks Association had 71 members (one-third being Friends). In 1960, the association had 434 members (10% being Friends.)¹³

¹²*Evangeline Burgess Memorial* . . . p. 11.

¹³Witt, *op. cit.*, p. 98.

Evangeline died April 17, 1965, after suffering for five months from cancer. She had done much to influence early childhood education both through her work at the school and on various committees. She was particularly active in the Southern California Association for Nursery Education and the National Association of Nursery Education. Evangeline acknowledged the importance of the Friends' tradition for her. She wrote in 1960, "The Friends' Tradition is significant in the School philosophy of education based on faith in the importance and potentiality of every person."¹⁴

However, Evangeline was herself in the handling of the school. She gave leadership but also had a great ability to encourage leadership in others. She worked with people not over them and had faith in others being able to meet a situation. People who knew her have described her as having a delightful personality, warm, humorous, sensitive, keen, deep, beautiful. Evangeline was a person always searching with confidence and humility. She had a deep love for life, for people and for nature.

4. History since Evangeline Burgess

Edwin Morgenroth became Acting President in December 1964, and President in 1965, after Evangeline Burgess' death. Mr. Morgenroth came as an interim president and as one of the founders still concerned and involved in the life of the school. He could see the old

¹⁴*Pacific Oaks Catalogue* (Pasadena: Pacific Oaks, 1960-62).

philosophy in terms of the new needs of the school and the community. A self-study to consider the future was undertaken with the support of the Carnegie Corporation. One of the important undertakings of the school came from a grant received from OEO in 1966. Pacific Oaks had participated in the early discussions of Head Start in Washington. The grant allowed for five 8-week training sessions to be set up to train Head Start teachers. There were also three Head Start centers supervised through Pacific Oaks. One of these centers integrated Head Start children into The Children's School. The following year, Pacific Oaks carried on training sessions for a follow-through program for Head Start. With the help of teacher's aides, the Head Start children were assisted during their first year of school. The Head Start Regional Training Office was housed at Pacific Oaks. The office coordinated training projects for Southern California and the Southwest.

In the fall of 1968, Pacific Oaks offered a fifth year credential program and a credential program for undergraduates. A fifth year certificate had been offered before but Pacific Oaks saw a need to become involved in public school education. Staff members became leaders in the effort to establish an early childhood credential. When the credential program was started, Pacific Oaks was able to offer both the elementary and the early childhood credential. Pacific Oaks saw the need for the program if it was to be a leader in early childhood education. Pacific Oaks was the first to offer the program and is still one of the few schools which offer a credential in early childhood education.

E. Robert LaCrosse was chosen President and assumed responsibilities in the fall of 1969. Robert has a strong academic background and is young. He was born May 27, 1937, in Bridgeport, Connecticut. He received his A.B. in social relations from Harvard in 1959, and his M.A. and Ph.D. in clinical psychology from the University of North Carolina. He has been an Assistant Professor at Harvard Graduate School of Education and a consultant in the area of child development. Dr. LaCrosse's wife also has her Ph.D. in clinical psychology. They have two boys--twins. Dr. LaCrosse has no church affiliations but he did attend several different Protestant churches as he was growing up.

On coming to Pacific Oaks, Bob LaCrosse saw the potentialities of the school as translating research findings into classroom procedures and as conducting its own research relevant to children.¹⁵

In October of 1969, a Committee of Nine met to define the purpose of the school for the future.

1. commitment to a humanistic philosophy which respects and values individual worth
2. orderly expansion in its present location, in number of buildings, number of students and teachers, and number of families served, while imposing limitations on size where necessary to preserve close personal relationships
3. an organized thrust toward the primary institutional goal of competence in its specialized field, gained through experimentation and demonstration with a broad base of settings for the education of children
4. a common focus on strengthening P.O. as an educational institution, while continuing to respond to outside needs where relevant to the ongoing work of the institution
5. recognition and utilization of the educational value of diversity by devising programs which will enable people of

¹⁵*Profile* (Pasadena: Pacific Oaks), VI (summer 1969).

varied race, economic condition, age, temperament and experience to interrelate in a variety of settings within a small and flexible campus

6. agreement that increased funding must accompany growth.¹⁶

The new purposes echo an old concern in individuals and individualized education. Dr. LaCrosse saw three new programs which would be important for Pacific Oaks as a leader in child development. The first is an Infant Education Center for children from birth to 2-1/2 years. With this age group represented, there would be a chance for students and parents to acquaint themselves with the growth of children before the time they attend the children's school.

Secondly, LaCrosse felt it important to have a full Day Care program to serve the community and to test how such facilities can best be operated. The Day Care Program would include children from 2-1/2 to 6 years old.

Thirdly, an Early Education Program would be started. This would continue the span of children to be studied from birth through the third grade. Pacific Oaks would also become a demonstration and educational center for elementary education and provide more guidance for its credential students.

Robert LaCrosse saw that with the addition of these programs the overcrowding at Pacific Oaks would be increased. The idea of buying land for a new campus was considered by the Board of Trustees. A bid was made for a 13-acre site in Altadena and accepted in 1971.¹⁷

¹⁶*Ibid.*, VII (spring 1970).

¹⁷*Ibid.*, (fall 1971).

Pacific Oaks today is affiliated with many programs other than the Children's School and College. In 1971, Pacific Oaks became associated with the Little School in Seattle. Through the affiliation with the Little School, Pacific Oaks is able to offer to the Little School a fifth year elementary and early childhood teaching credential in the State of Washington.

Although not directly related to Pacific Oaks, Mother's Club has played an important part in Pacific Oaks since 1961. Mara Moser, a member of Orange Grove Friends' Meeting, founded the club to serve the children and wives of men in prison. Most of the families served were black. When Head Start was established, Pacific Oaks ran one of the centers with the cooperation of Mother's Club on the site used by Mother's Club. Later when Pacific Oaks no longer had Head Start Centers, Head Start continued to run the center at Mother's Club. At present, Mother's Club is still active with a parent education program and a new Cooperative Nursery School at the Orange Grove Friends' Meeting. Due in part to contributions and a grant from the Bureau of Compensatory Education in the State Department of Education, the nursery school is able to give scholarships and run a truly interracial program. The relationship of Mother's Club to Pacific Oaks is mostly one of sharing common concerns. The leaders of Mother's Club are graduates of Pacific Oaks. Many Pacific Oaks students have assisted there. And Pacific Oaks refers families from the Children's School waiting list to the Mother's Club Cooperative Nursery.

There is also an active parents' association at Pacific Oaks.

It helps with the Children's School in providing equipment and special assistance in the yards. The parents' association provides child care for mothers attending meetings and classes. It publishes a bulletin to keep all the parents informed about the school. There are numerous other ways in which the parents help out.

The Creative Environmental Workshop is a place that allows people to be creative and to build their learning on direct experience. The workshop has woodworking and photographic developing equipment, sewing, electrical, painting, ceramic and all sorts of odd materials. It is a place for fooling around, building materials for the classroom and testing out ideas used in teaching. It is an exciting place and a calming place.

The Mini School has been associated with Pacific Oaks. The school takes students from 7 to 13 for a year sabbatical from the school. It is a free school in the sense that students can choose the extent and area of their involvement.

The Backyard Project was started by Dolores Rodequez as a project related to her study at Pacific Oaks. The idea behind it is to have a community nursery school set up in someone's backyard. The school meets Tuesday and Wednesday mornings. Dolores Rodequez sees that such a school has an opportunity to work closely with families.

There have been changes in 1972. There is no Children's School Director. The head teachers in the Children's School are full-time faculty members receiving a salary equivalent to other faculty members. This represents an attempt to bring the Children's School

and the College together as well as offering more to the Children's School teachers. There will be a Parent Coordinator and a teacher consulting fund to allow individuals or events to be brought to the Children's School. For the first time second graders will be included in the kindergarten-first grade combination in Adventure Yard. Of major concern will be bringing more integration and diversity on the campus. In the first bulletin in January 1946, it was stated, "All of Pasadena's minority groups are represented in this school. This applies to staff as well as parents and children."¹⁸ Diversity at present is not so evident on the campus, and this has been a concern.

In spite of the many changes, Bob LaCrosse writes that there is a spirit of that school that has continued through its history.

We are a school of 'process' rather than one of 'truth.' People make 'process,' institutions endlessly hang on to 'truth.' One thing which I think troubles students today is not that colleges have not found all the answers, or 'truth,' but that colleges may not be asking the right questions--may not, in fact, be engaging in 'process.' . . . And I think it (process) accounts for our sense of community--perhaps not always up to our ideal, but a pretty fantastic sense of community nonetheless.¹⁹

B. THE EDUCATIONAL THEORIES OF EVANGELINE BURGESS

1. A Philosophy of Education

If a child lives with criticism, he learns to condemn.
 If a child lives with hostility, he learns to fight.
 If a child lives with fear, he learns to be apprehensive.

¹⁸*Ibid.*, VI (summer 1969).

¹⁹*Pacific Oaks Catalogue*, 1971-73.

If a child lives with pity, he learns to feel sorry for himself.
 When a child lives with ridicule, he learns to be shy.
 If a child lives with jealousy, he learns to feel guilty.
 If a child lives with encouragement, he learns to be confident.
 If a child lives with tolerance, he learns to be patient.
 If a child lives with praise, he learns to be appreciative.
 If a child lives with acceptance, he learns to love.
 If a child lives with approval, he learns to like himself.
 If a child lives with recognition, he learns it is good to have
 a goal.
 If a child lives with fairness, he learns what justice is.
 If a child lives with honesty, he learns what truth is.
 If a child lives with security, he learns to have faith in him-
 self and those about him.
 If a child lives with friendliness, he learns the world is a
 nice place in which to live.
 With what is your child living?²⁰

This poem was a favorite of Evangeline Burgess. She saw the importance of a nursery school and its method of teaching for little children. She believed the influence was an important one. Evangeline quotes Dr. Agnes Snyder. "There is an inevitable relationship between what we do daily with little children and the direction our civilization will take."²¹ Evangeline saw the nursery school as "a protected environment" in which our daily doings with little children are enriched with materials, with other children, and perhaps most of all with time and freedom in which children can discover.²² In what ways the teacher chooses to enrich or structure the environment or the

²⁰*Evangeline Burgess Memorial . . .*, p. 5. (Adapted by Evangeline Burgess from "Children learn what they live" by Dorothy Saw Nolte.)

²¹"Education at Pacific Oaks," *Pasadena Junior League News* (March 1958), p. 14.

²²*Ibid.*, p. 15.

methodology used is of great importance to the child's development. In her pamphlet, *Values in Early Childhood Education*, Evangeline discusses research concerning the effect of different classroom situations on the social and emotional and the intellectual development.

a. *Social and Emotional Development.* First she discusses social and emotional development. She writes,

Children must move from self-centered impressions and relationships to an awareness and appreciation of the world of people and things outside themselves. Only when a child is able to direct his energies to finding satisfaction in the world around him can he be capable of objective thinking and problem solving.²³

A child's social adjustment or his having positive feelings about himself is the first step to his adjustment in school. Social relationships developed in a pre-school experience aid in later school adjustments. Different methods of pre-school education do not have the same effect.

For a child to be secure away from home, a gradual introduction of a young child to a group program allays insecure feelings. The child has a chance to become confident in a situation while the child's parents are there to give security. The child can learn to find security and trust in a teacher who cares, and the child can learn to feel at home.

The parent-child relationship influences the child's school

²³ Evangeline Burgess, *Values in Early Childhood Education* (Washington: National Education Association, 1965), p. 14.

experience. A study by Baldwin (1948, 1949) found that a "democratic" atmosphere at home can be associated "with a free and active participation" in school.²⁴ The parents' values and attitudes are closely related to those of the children.

Evangeline sees the teachers' understanding, values and skills as having major importance in terms of the methodology. According to the studies of Sears and Dowley (1963) of the teacher's warmth toward children, an alternating of warmth and withdrawal of warmth motivates children more than either continuous warmth or lack of it.²⁵ Evangeline would not agree with withdrawing warmth from a child; however, she interprets from this research that good teaching is built on a basic accepting, facilitating relationship and from this basis a teacher should indicate disapproval for inappropriate behavior. Another study of Sears and Dowley indicates "the importance of the teacher's own behavior as a model and strong influence on the behavior of children."²⁶ The guidance of a teacher was found by Anderson and Brewer (1945) to be most helpful if it is integrative or democratic. Authoritarian control leads to resistance.²⁷ In a situation in which the teacher showed warmth and strong but democratic guidance, the children showed more success, participation and leadership than in a situation with less guidance.²⁸ Evangeline sees the teacher's role as one of respecting and supporting children, one of helping them to

²⁴*Ibid.*, p. 16.

²⁵*Ibid.*, p. 19.

²⁶*Ibid.*, p. 21.

²⁷*Ibid.*, p. 19.

²⁸*Ibid.*

accept their limits while they are developing self-control and one of enriching the environment.

Evangeline also writes of the importance of the children's relationships with one another. Such relationships should be the concern of the teacher. Research in general indicates that dependence on adults is negatively correlated with social acceptance by peers. Attention-seeking behavior is related to low social status among peers.²⁹ Racial prejudice is not only related to family attitudes but also to the child's self-acceptance.³⁰ In her concern, the teacher can aid the child in finding positive social relationships, which in turn aids him in his self-image, and his further development.

Evangeline stressed several aspects of the pre-school curriculum. One of these is encouragement of appropriate sex-roles. The other is dramatic play. Dramatic play provides a situation in which the child can experiment with possible solutions to his problems and, therefore, allows him to work out his problems.

The teacher must not only be aware of her own attitude but also those of the parents and other children when she concerns herself with a child's growth.

b. Intellectual Development. In developing theories about the effect of pre-school experience on intellectual development, Evangeline draws upon Piaget. Piaget sees intelligence emerging as the child has things to act upon. This leads to an understanding of the impor-

²⁹*Ibid.*, p. 23.

³⁰*Ibid.*, p. 24.

tance of sensorimotor and language experience. Language that relates to labeling, categorizing and expressing helps the child work things out in his thinking as well as his manipulation of objects does. The learning builds on itself and is organized. A new experience related to a familiar experience is easily assimilated and adds to the understanding of the original experience. A familiar thing or idea put in a different context leads to greater understanding and the growth of the concept. Learning must be related to direct experience if it is to have meaning and be organized in terms of the child's own categories. Evangeline believes that with this method any field of knowledge can be presented in some measure at any level.

Evangeline sees that creativity is an important part of intelligence. Evangeline chooses the definition of creativity as "the process of sensing problems or gaps in information, forming ideas or hypotheses, testing and modifying these hypotheses, and communicating the results."³¹ The focus here is on the process rather than the product. This idea relates to Piaget's understanding that intelligence emerges from having things to act upon, sensorimotor and language experiences. Those experiences are inductive, discovering processes. Evangeline writes that "man fundamentally prefers to learn in creative ways. . . . Teachers generally have insisted that it is more economical to learn by authority. Research suggests that many things, though not all, can be learned more effectively and economically in creative

³¹*Ibid.*, p. 38.

ways rather than by authority."³² Evangeline urges that teachers try to keep alive the natural instinct of children to fantasize and to manipulate and experiment with objects and ideas. She knows that this is not easy for the teacher but calls for a lot of responsibility to present materials and experiences and to guide the child in his growth. Each child calls for individual attention.

In terms of language development, teacher-child interaction in speech encourages language and concept formation. The teacher should be aware of where the child is in his development in order to encourage the child on to the next step. Taking time to "play around" with words and ideas is part of the process as well as more formal interaction. Verbal interaction among children, the teacher should see, is important to language development. Teacher can create a climate for conversation.

Bruner outlines the benefits of creative learning or the discovery method. For one, learning through discovery increases the child's ability to organize questions and information. The new information is built on previous information and can be related to the child's experience. Because information is organized and related to experience, it is easier to recall. Learning has its own intrinsic reward, the reward of discovery itself, the reward of gaining control over one's environment. The more the discovery method is used the easier problem-solving becomes. An understanding for the method is

³²*Ibid.*, p. 39.

developed. When a child learns by means of the discovery method, he learns at his own speed and starts at his own level of maturation and with his own interests. The discovery method leads to the child's desire for continued growth and learning. Evangeline believes that the child can be trusted to make his own choice from among activities.³³ However, she leaves open the question of "how much structure and how much discovery are appropriate for young children's various learnings."³⁴

In conclusion, Evangeline sees early childhood as a highly "teachable moment." Each individual child needs sensitivity to his level of development and individual attention. Evangeline sees that home life and school life should be related. She favors a democratic attitude and an active role in the learning process on the part of the teachers. She favors trusting the child to choose what he needs to learn under the guidance of a teacher. She favors an environment rich in materials and opportunities for experience. Evangeline bases her understandings on research. However, she indicates that research is limited to the use of correcting calculations as to where children are and as to the process of their learning. Educators must decide for themselves what education is for, what the goals and values of education are to be. These values and goals should be ones which will lead to the kind of society and life the teachers and parents desire.

2. Values

Evangeline sees that a philosophy or a methodology must be more

³³*Ibid.*, p. 46.

³⁴*Ibid.*, p. 48.

than the findings of research as to the nature of children and the process of their learning. The teacher determines how these findings will be used and what children should learn. Without a clear set of values, teaching becomes "flying blind."³⁵ In developing a set of values, Evangeline was greatly influenced by the Friends.

The Friends saw public education as seeking to have the school community be like the larger society. An authoritarian school prepares for an authoritarian society. The Friends sought to order their school community after the Kingdom of God--not the worldly kingdom. The preparation is for a society that ought to be rather than a society that is. Children were not taught to adjust to society but to stand apart and to influence society. The Friends have four ideal characteristics which they derived from the Inward Light and the teachings of Jesus. They sought to bring these ideals into their Friends' community and then into the world community. These ideals for social living are: community, harmony, equality and simplicity.³⁶

Evangeline wrote, "The Friends' Tradition is significant in the school's philosophy of education."³⁷ Evangeline saw that the values of an educational system should reflect the ideals of how America should become or how life should be lived.³⁸ The nursery

³⁵*Ibid.*, p. 56.

³⁶Howard H. Brinton, *Quaker Education in Theory and Practice* (Wallingford, PA: Pendle Hill, 1967), p. 15.

³⁷*Pacific Oaks Catalogue*, 1960-62, p. 7.

³⁸Burgess, *op. cit.*, p. 56.

school is a protected community in which just this can be done. It is not protected from the world but rather protected by a good learning environment. In the philosophy of education which she wrote in 1953, she states that one of the tasks is "the task of living religion which aspires to see the kingdom of God here and now within us and among us."³⁹ For Evangeline, values are more than words. They must be lived first in the family and then in a larger community until the world is included.⁴⁰ It is Evangeline's belief that how one relates to children will have a profound influence upon our society in the future. The protected school community has significance for the larger world community.

Evangeline stated her values or ideals for the school community in a statement of her philosophy.

It is based on belief in the unique importance of every human being; the feeling of brotherhood with all men everywhere; the acceptance of simplicity and harmony as intrinsic to living the good life; and the understanding of growth as a life long process.⁴¹

a. *The Unique Importance of Every Human Being.* The belief in the unique importance of every human being is in some ways similar to the Friends' belief in equality. Evangeline quoted the Friends when she wrote of the unique importance of every human being. "There

³⁹*Pacific Oaks Catalogue*, 1953.

⁴⁰Evangeline Burgess, *Everyday Art* (Sandusky, Ohio: American Crayon Co., 1966).

⁴¹*Pacific Oaks Catalogue*, 1963-65, p. 10.

is that of God in every man."⁴² Evangeline emphasizes the value of equality and it becomes of central importance to her. Not only are there age, sex and race differences but there are millions of qualities which make a child unique. A child should not be held up over another for race difference nor should he be for being able to read better than another. Each child has his own level, his own approach, his own speed and his own needs. Not only does there need to be sensitivity to and acceptance of the unique qualities of each individual but each needs special recognition and attention. For example, a teacher noticed two children who were having fun jumping. She wanted to build on this and asked the children if they could express that jump on paper. One child painted jagged lines in yellow. The other child painted bouncing lines in red. The teacher did not judge the paintings but took time to recognize each. The teacher built on the experiences of those two children and let the children know that their expression was special.⁴³ This type of teaching today is known as individualized teaching. Pacific Oaks strives for individualized education as well as for equal representation of classes, races and sexes. This is not always easy since the school must choose most of its students from among those who can pay the tuition. There is also the problem that not as many men as women have been interested in early childhood education.

⁴²Evangeline Burgess (ed.), "Goals in Education" (Pasadena: Pacific Oaks, 1962), p. 1.

⁴³Observation of Grace Smith (North Yard, Pacific Oaks, Pasadena, December 1971).

b. *Community*. The feeling of brotherhood or a sense of community is a value which Evangeline shares with the Friends. Community is not seen in terms of making everyone fit in but rather in terms of acceptance of all. The community is not a one faith community. The strength comes in each expressing his best. For example, Evangeline wanted the teachers to be responsible for how their yard was run rather than having the teachers follow her model. In this way, each teacher is responsible for what the whole school becomes and each is interdependent on the other. This has led to real dedication on the part of many of the staff and to a feeling that Pacific Oaks is theirs and is where they belong. In this is the sense of trying to build an ideal community. Evangeline and the rest of the staff did not see themselves working separately. If the benefit of individual ideas was to be felt, the ideas must be shared. There must be support for one-another's ideas. Part of Pacific Oaks has been the community lunches, a time for everyone to get together and share with each other. Friendliness to visitors, taking time to talk to each other are part of Pacific Oaks. There is a sense of belonging, at-homeness in the community.

c. *Harmony*. Harmony, another important Friends' value, is built as the others on a sense of acceptance and a sense of dedication and trust. In accord with Friends' feelings, Evangeline felt that the majority simply overriding the minority did not always lead to the best solution. Consideration of the minority and the acceptance within the community has led to a freedom to look for new solutions.

Evangeline expressed the principle of harmony in the children's

school in discouraging the child in solving his problems through violence. The teacher does not let a child hurt another or destroy useful property. However, harmony is not pacificism in a negative sense but rather in the positive sense of peace making (*pax facio*). The child's hostile and aggressive feelings are encouraged in their expression. A constructive solution is sought. The best that is within the child is called forth. The child may be encouraged to ask to use a bicycle rather than to grab it from someone else. The child learns ways to express himself verbally that will work for him. The child also learns to be sensitive to and to accept others' feelings. A child may want to be part of a play group that has been playing for a while. If the group does not want another person, the child must learn to respect the group's feelings. There is no simple formula for what each child should learn. A part of harmony is each child working things out for himself in his own way.

The child learns harmony within himself as well as within the group, although the two cannot be completely separated. When the child is learning to be in harmony with the group, he learns an inner sense of rightness. He does not horde all the trucks nor does he let another child take all of them from him. He works quietly when he is tired and actively when he is rested. Each child is different and has his own place in the community to work out.

d. Simplicity. Simplicity, another Friends value, is immediately noticeable at Pacific Oaks in the physical facilities. It is a natural setting which makes use of the trees and the dirt. The

apparatus is simple and sturdy and demands the child's own creativeness to determine how it is to be used. Only the vast quantity and variety of materials found inside do not appear to be in keeping with the feeling of simplicity. However, these materials are out in the open in order that children can use them as they choose. Children do not have to go through the teacher, and this is more in keeping with simplicity.

There is simplicity of relationships. Teachers, students and children all call each other by their first name. The dress is informal and utilitarian. There is a sense of genuineness in relationships. In general a direct approach is taken with children. In one situation a child tore up something which a teacher had made. The teacher told the child she was angry. She did not like having her paper torn up. The teacher was direct and simple. She did not give any long exhortation about respecting property. There is a simplicity in the openness of the community to new ideas and to each other.

The school is still small enough that its structure has not become complex. When it comes to hiring teachers, the ability to work with children is admired rather than amount of research or degrees. This will be a difficult quality to maintain as the school grows. Simplicity of structure puts responsibility on the individuals. In the pass-fail courses at Pacific Oaks, the responsibility is on the student to make the courses valuable for themselves. Curriculum for the children's school and the college is practically oriented, another aspect of the Friends' understanding of simplicity.

e. Growth as a Life Long Process. In her basic beliefs, Evangeline includes the belief in growth as a life long process. Although this is not one of the four Friends' principles, the aim of growth is at the heart of Friends' belief. The Friends' belief in the uniqueness of each person meant that learning was an individual process that can only be judged by self-evaluation, not by objective standards. At Pacific Oaks, Evangeline saw everyone as a learner. The teachers learned from the students as well as the students learning from the teachers. Evangeline encouraged the staff to take courses along with the college students. In a mimeographed sheet on personnel practices, Evangeline wrote,

Growth is a major concept in Pacific Oaks' philosophy--everyone connected with the Schools' development is a 'learner.' We, therefore, expect interest and effort toward professional growth, and toward furthering the purposes of the school within the community.⁴⁴

In the Children's School the reports on the children were developmental reports or growth reports that compared the children's behavior only to their past behavior. Evangeline saw the school functioning by mean of the dynamic interplay of persons. The school was not based on a static model, but the school grew as the persons involved grew.

When the Western College Association visited the school in 1959, they wrote,

⁴⁴James Louis Huffman, "The Philosophy and Practices of Friends' Education" (unpublished M.Th. thesis, Southern California School of Theology, Claremont, 1960), p. 128.

The strength of the program was in certain intrinsic values chief among which is the development of an understanding of human relationships.⁴⁵

Evangeline developed a clear set of values which she based on the Friends' principles of community, simplicity, harmony and equality. However, Evangeline adapted them to the needs of the school and incorporated them into her own thinking.

3. Goals

Within the philosophy or methodology of education and the values for education, Evangeline held specific goals for nursery school and kindergarten. The goals fall into three areas: self-understanding, relationships with people, and awareness and knowledge about the physical world. In writing up the goals, Evangeline called upon the head teachers to contribute the goals developed in their yard. The following ideas represent a joint effort.⁴⁶

a. Learning about Oneself. To aid in learning about oneself, the School provides an environment in which the child can experiment with feeling and behavior. Honest expression of feelings is encouraged. The teacher supports the child in learning consequences of various ways feelings are expressed. In this way the child learns to understand himself and his way of relating which makes him feel good about himself.

⁴⁵Marguerite Polifroni, "Head Teacher's Role in Teacher Education" (unpublished M.A. thesis, Claremont Graduate School, 1968), p.122.

⁴⁶Burgess, "Goals in Education."

The goal of growth of self-understanding was broken down into three specific goals: independence, initiative and a feeling of self-worth.

In the lower age group, independence is first seen in the child leaving home to come to school. At school the child is permitted to choose his activities, to be his own boss. The child is given opportunities to learn about himself through dramatic play and the use of art materials. Controls are set on the child's behavior. These controls let the child know that the teacher is looking out for him and it gives the child security to try new things. As the child develops self-controls the teacher's controls serve as guides. In the lower age group the development of initiative is encouraged by supporting the child when he faces challenging situations and by supporting the child in his acceptance of failure and by providing appropriate materials and unhurried time to use them. As the child develops in independence and initiative, his feelings of self-worth develops also.

In the upper age group further independence and initiative comes through further responsibility in caring for the yard and further freedom where success is possible. A growing sense of self and of self-worth is sought through discussion of individual differences and the acceptance of appropriate sex roles. Skills and language development is also important at this level.

In kindergarten the child meets his needs with little adult assistance. The teacher encourages the child in self-initiated projects. The kindergardener is able to understand that there are individual differences in growth rate but that everyone is capable of growth. The

kindergardener is aware that there are group needs and he must sometimes defer his own wishes to participate in the group. The conclusion to the section on self-understanding reads:

The goal for growth in self-understanding is reached in proportion to the way the child gains an accurate picture of himself as an independent individual, capable, and valuable; if he is satisfied and comfortable with himself. The next step is an increased awareness of the value of others.⁴⁷

b. Learning about Others. Social development has often been considered the goal of pre-school education.⁴⁸ As indicated above the first step in a child's social development is his feeling good about himself. Secondly it is important that the child can trust his teacher and feel that his teacher cares. Good relationships with adults seems to be the basis for wanting to play with other children. Evangeline wrote, "Between 2 and 5 years, children shift from adult-centered to child-centered sociability."⁴⁹ With this basis children are ready to learn through spontaneous experiences with other children. The adults may provide for situations in which children play together. The adults may help the children interpret feelings and to understand others' feelings. The adults may protect the children from outside interruption and accept negative feelings while controlling behavior. However, the children are free to choose whom they want to play with and to try out various roles. The adults do not prevent all difficulties but they

⁴⁷*Ibid.*, p. 5.

⁴⁸Burgess, *Values*, p. 6.

⁴⁹"Children's Social Development," (Pasadena: Pacific Oaks Friends' School, January 1958), p. 1.

help the children learn how to work through difficult situations. Evangeline believes that a feeling of success is important to the child. For this to happen children cannot be pushed. Opportunities for playing alone, a time to recuperate and to prepare oneself for the next social experience must be available.

Through these spontaneous social experiences, Evangeline saw the children learning the joy of friendship. One teacher made this observation on learning to enjoy friendship.

Chris poked Amy at the dough table. Amy did not like it. When the teacher explained to Amy that Chris wanted to play with her, Amy smiled. The two got up, ran around, climbed upon a bench and began throwing things over the fence. This was discouraged, so they settled together in the big tire, laughing and giggling for a long time. By the time to go home, the two had separated. When Chris' mother came, he took her to where Amy was listening to a story and pointed to her saying, 'She's my friend!'⁵⁰

Along with enjoyment of relationships came the other goals which Evangeline felt important in social development. One of these is increasing sensitivity to the feelings and needs of others. The child for most of his life has been self-centered. Now he finds that in order to enjoy relationships with others he must listen to others. He may not always be able to have the biggest truck. If he wants Billy to play with him he may need to give Billy the big truck sometimes. In becoming sensitive to other's feelings, Evangeline saw that a child meets another goal, the goal of being able to work out the differences that arise. If Billy gets the biggest truck, then perhaps Tom can get

⁵⁰Burgess, "Goals in Education," p. 5.

first choice on the other toys. As differences get worked out, the children come to another of Evangeline's goals, the ability to cooperate on a common task. One kindergarten teacher observes with great delight the success of a whole group working together.

In the spring five girls in the kindergarten related effectively and agreeably enough to each other all at once, to arrange themselves and play a circle game according to agreed upon rules, without any adult help!⁵¹

c. Learning about the World Around. Vast amount of learning about the physical world goes on in pre-school. Much of it occurs in almost unconscious discoveries on the part of the child. But to watch him carefully one can see his almost constant explorations and the child's natural inquisitive attitude at work.

John was writing with a thick-leaded pencil. 'Look, it sparkles!' he said. The assisting mother agreed. 'It shines!' he observed. 'It's the light!'⁵²

Teachers can arrange opportunities for further exploration of areas which a child has gotten into (such as the pencil lead) and of areas which the teacher feels will interest the child at this level of development. Animals, visitors and trips add to the naturally rich learning environment at Pacific Oaks. In one situation a father who was a pediatrician was invited.

The children of Upper 5 were spellbound when David's father, Stan, who is a pediatrician, arrived at school with his black doctor's bag and opened it to show them his instruments. He demonstrated their use, listened to their hearts and took their blood pressures. The children were invited to touch

⁵¹*Ibid.*, p. 6.

⁵²*Ibid.*

the instruments, ask questions and listen to their own or each other's heart beats. At story time, everyone eagerly listened to *Jill's Check-Up* by Ruth Jubleiv. A stethoscope of their very own plus a white doctor's coat were introduced to encourage dramatic play. The following week the experience was extended when Ruth, one of the student nurses, arrived at school in a complete nurse's uniform.⁵³

Some of the concepts about the world around him which Evangeline felt important for the pre-school child to learn are:

- the properties of raw materials--wood, sand, dirt, water, clay, paint, etc.
- the difference between living and inanimate things
- causal relationships
- roles of people in his world
- his own relationship to the world around.⁵⁴

d. Language Skills. Evangeline also saw language skills or communication and discovery through books as an important goal. This goal was learned through all the others. Awareness of and participation with others and the world leads to an ability to conceptualize and communicate and provides a foundation of experience and a desire to learn which makes books meaningful. Language skills in turn allow children to increase their awareness and knowledge of themselves, others and the world around through communication and reading.

The goals for pre-school education of self-understanding, relationships with other people, and awareness and knowledge about the physical world were developed from Evangeline's understandings of developmental theories and her personal experiences with teaching young

⁵³*Ibid.*, p. 7.

⁵⁴Evangeline Burgess, "Goals for Children's School," 1962.

children. As it should be, it is difficult to think of these goals without relating them to particular children and situations.

4. Types of Experiences

The types of experiences at Pacific Oaks can best be described as varied. There is no set curriculum or suggested curriculum material. The goals of understanding one's self, others and the world around can be sought through innumerable activities. Responsibility for how each yard is run and what materials are used has been left to the head teacher. As a result, the personality and interests of the head teacher and his staff influence what materials are a part of the yard. The emphasis of the school on individualized teaching and on the children becoming self-initiated learners leads to much of the curriculum developing around the children's special interests and needs.

Although each yard is different, an understanding of the types of experiences can be approached through a study of one of the yards. The yard chosen as an example is Tony Smith's afternoon kindergarten in the fall of 1971.⁵⁵ These observations are made quite a few years after Evangeline Burgess; however, as in Evangeline's time, the head teacher was responsible for the learning environment of the yard. The philosophy of education, the values and the goals are similar to those of Evangeline Burgess.

⁵⁵ Observations of Adventure Yard. Tony Smith, head teacher. Pacific Oaks, Pasadena, Fall 1971. (The observations were made by the author while she was student teaching in this yard.)

The age range in the five yards at Pacific Oaks is from 2 years 9 months to 7 years. The yards are different in order to meet the needs of the age of the children in the yard. The yards for younger children are smaller, have sessions less frequently and have fewer pupils than the yards for older children.

Tony Smith's kindergarten was in "Adventure Yard," designed for the oldest age group. The kindergarten met five afternoons a week for 2-1/2 hour sessions. The yard had 18 children. Tony was assisted by four full-time and two part-time student teachers.

"Adventure Yard" was large and the play areas changed during the semester. Some structures were taken down and new ones were built. At the north end of the yard was a tree house, a play house and a large sand area. Going south from this area, one passed swings, tables and a paint area. Then one comes to a large dirt mound with several tunnels going into a little space in the center. The mound area seemed to attract dramatic play, digging, tricycle riders--a lot of activity. At one side of the mound was a small garden planted by the children. The south side of the mound led to the tricycle shed. The shed is a large structure built to challenge the children's climbing ability. The roof made a nice play area which afforded a bird's eye view of several yards. Behind the shed, it was a small climb over the fence to the play area around the library, to the children's library and to the kitchen. A house is located in the northeast corner of the yard. The house contains a large room with blocks, music-making equipment, craft supplies, games, science equipment and furry rats.

In the back of the house is a small room for reading and special quiet times. The yard is able to meet the needs of children who are capable of a lot of large and small muscle activity. There are large areas for running and small quiet ones where a child can be alone or just with another friend.

The teachers saw their role in this rich environment as that of facilitator. The teachers met for an hour to two hours after school every day to discuss their concerns for the yard. Each teacher was different and had their own concerns. This time for discussion made their differences work for them. The main discussion topic of these meetings was particular achievements or growing experiences and particular problems children had in the yard. After sharing knowledge of, reactions to, or concerns about a particular situation, the teachers discussed ways of building on achievements and growing experiences and ways of aiding children who were having difficulties. Most of the difficulties concerned a child's relationship with other children, an area of special concern to the children themselves.

As indicated above, the kindergarten teachers did not set curriculum goals at the beginning of the semester. Important topics as death, birth, dreams or sickness were pursued as they naturally occurred in the children's lives. The process of discovery had different content for different children. If a topic was of real importance to a child, it was believed that the child would bring it out to be dealt with. This meant sensitivity on the teacher's part and frequent communications with the parents. In one situation a child

showed a sudden lack of interest and enthusiasm. The child talked of the places her father was going to take her. In consultation with the parents, it was found that a divorce was ensuing. The father felt hesitant about seeing his children and participating in the school. The teachers and the parents worked together throughout the semester to support this child and to help her understand and adjust to this new situation at home. Separation of parents was not a concern of all the children in the yard, but for this child it was very important.

A continuing center where learning about self, others and the world took place was the sandpile. Play in the sandpile was usually an informal group activity. One child might take leadership for the construction of a large project. Some worked directly with the leader; others were able to slowly become involved in the project by working silently on the fringes. Playing with sand could be both a quiet activity or an active group activity.

A more highly structured group activity, in the form of a dramatic play, was usually going on in the yard. Much time was taken in the choosing of roles in the dramatic play. The same roles and general play group might be kept for weeks. An example of this was a play group of batman, batgirl and batman's dog. The same group continued off and on throughout the semester.

The teachers felt that paint and some other kind of art material was necessary for the educational process. The children seemed to gain much from these but did not get the materials out on their own. At times these activities seemed to be a break from a more

active or more social activity. In one instance several children stopped to make masks and then continued in their dramatic play aided by masks. On another occasion, however, several children spent half the afternoon working with clay.

Many special projects were carried on that were of special interest to particular children or teachers. One child studied bones for several weeks. The study began with this child putting together an "Invisible Man" model. A real skeleton was brought in as well as a whole cooked chicken to be dissected. While the favorite activity of putting together the "Invisible Man" continued, other models were brought in. As a result, the interest in bones led to spending about two weeks putting together an "Invisible V-8 Engine." Other special interests included cooking, dinosaurs, space men, dancing and Indians. As the semester went on many of the children were ready and eager to start reading and working with numbers. The teachers encouraged these children in this interest.

The daily schedule was that children arrive at 1:00. A snack was served at about 2:30, a final clean-up started about 3:15 and the children were picked up at 3:30. The schedule varied on days in which there were trips such as those to the Indian Museum or to the park down the street. Within this schedule, the children were free to choose their activities except for clean-up and the group meeting at snack time. The teachers felt that a child should be responsible for his actions. This included clean-up after an activity. The teachers also felt it was important for the whole group to meet together sometimes

and to listen to one another.

The types of experiences a child has at Pacific Oaks is difficult to describe. For each child and teacher they are a little different. After talking with a 14 year old who had attended Pacific Oaks, David Burke, a past director of the Children's School, wrote a description of the types of experiences a child remembers. David felt that what a child does not recall of his experiences is as important as what he does. The support and encouragement of a teacher as a child climbs up into the tree house for the first time is not what a child remembers. It is these little interactions though rather than curriculum material which is important.

The grain of his experience, his living at the school remains in memory as trees, wood and the dirt. And the other children.

The wood is: wooden houses, windows of wood, small-paned, old wood fences, the feel of wood on the hands, knees, seat, steps of wood, worn blocks, different colored, different textured wood surfaces.

The dirt is: in your clothes and on your mother's mind, on your hands, face, to dig in scuff through, roll and tumble on, feel it, see it change to mud--your change--put it in tins and pretend with it, find rocks and pebbles in it, trace the unevenness of the ground, think about how it goes down and down.

The trees are always there, coming back they seem not to have changed. They shade. They color. They move, make noise. You can lean against them. Find the roots, hear, even see, the acorns drop, watch the leaves, birds, against the tree, in the treehouse.

Memories of children fuse. Names are gone, were hardly ever there. The pattern of the daily experiences were only comfortable and made to be forgotten.⁵⁶

⁵⁶ David Burke (an article) *Parents' Bulletin* (Pasadena: Pacific Oaks, October 20, 1971).

The types of experiences at the school are as many as there are children. They are experiences that would develop in a rich, natural environment and with a large staff of teachers concerned with meeting each child on his level.

5. Summary

Evangeline Burgess' educational theory grows out of her studies and from her own discoveries as a teacher and director at Pacific Oaks Children's School. During her years of teaching she realized the importance of the discovery method, of the teacher keeping alive the child's own natural curiosities. Evangeline felt that a child's learning should be related to his experience in order for it to be meaningful. By a child being guided in solving his own problems and being given the freedom to choose his own activities, the child's knowledge builds upon his past experience and his learning is related and understandable to him.

The teacher provides a good learning environment, i.e. a community rich in resources for the child's discovery. In this environment Evangeline hoped that the child could experience himself and others as unique individuals of importance, brotherhood, harmony, simplicity and growth as a life long process. These values were important to Evangeline.

Evangeline divided her goals for pre-school children into the following areas: learning about oneself, learning about others, learning about the world around, and learning language skills. She

felt that with experience and support children would develop confidence and a positive feeling in these areas which would encourage him in further development and growth.

Evangeline felt that how adults related to a child rather than a particular subject matter was what made the strongest impression upon the learning-growing child. A child's initial learnings, of course, are within the home setting and these he inevitably brings to his school experience. This requires a teacher's understanding of each child in the context of his living-learning situation including especially the family. It also makes necessary a close home-school relationship. Of first importance for learning and nurture are relationships.

C. THE PRESENT PHILOSOPHY

Dr. LaCrosse, who has been president since 1969, stresses that his intention is to carry on the philosophy of Pacific Oaks as he understands it. However, he does not think of himself in terms of Evangeline but rather seeks to meet present needs of the school. The 1971-1973 catalogue reads:

Three basic concepts have set the tone for the development of the school's educational style and philosophy. These are: 1) that growth is a dynamic and life long process; 2) that every individual has a fundamental worth; and 3) that each person, no matter how young or old, has a unique identity and human potential which he contributes to the lives of all those with whom he comes in contact.⁵⁷

⁵⁷*Pacific Oaks Catalogue*, 1971-1973, p. 8.

These are beliefs held by Pacific Oaks since the founding families. These values, applied to different situations which arise, form the process in which the school operates. Dr. LaCrosse writes that school goals do not come through external imposition but through what evolves out of our own process.⁵⁸ This process of each individual associated with Pacific Oaks applying these values, doing his best in the decisions he makes, is what leads to change. Although the philosophy is similar, the school has changed tremendously. Of course, one change is that Evangeline Burgess, her spirit and inspiration is no longer present in person. However, the process itself has not changed. It is being carried on by people old and new to Pacific Oaks. The process or philosophy has rather led to changes in the school.

The most prominent of these changes is the size of the college. The college and graduate programs combined are now larger in size than the children's school. Since the developing interest in early childhood education, Pacific Oaks, one of the first schools in this area, has felt pressure to share its experience and to influence the course of early childhood education. The role of the expert is not the style of Pacific Oaks. The style is rather to say, "Come join us and learn with us." However, the school has responded to this pressure in developing its credential program and expanding the age range of children at Pacific Oaks. To influence early childhood education,

⁵⁸Betty Jones (ed.) "Pacific Oaks: the Continuing Process of Definition" (Pasadena: Pacific Oaks, April 1972), p. 11.

persons with the Pacific Oaks style must enter into the public schools. In order for Pacific Oaks to speak to questions concerning day care, a day care center needs to be a part of Pacific Oaks. Members of the Pacific Oaks faculty (for example Elizabeth Prescott) have used research as a tool to influence early childhood education. Increased interest in early childhood education has in part led to the expansion of Pacific Oaks in number of students and number of programs.

The "family model" of organization used at Pacific Oaks has attracted another group: students dissatisfied with the bureaucratic and impersonal model used at their universities. The college at Pacific Oaks has in large part extended the philosophy of education of the children's school to the college. "Real world" experiences and the discovery method are stressed in the college.⁵⁹ The 1971-1973 catalogue reads,

Growth in understanding of self and others, development of competence and creativity in interpersonal relationships, and commitment to applying this competence within the framework of a sound personal philosophy are central goals of the college program.⁶⁰

This philosophy shows a concern for the individual student. For personalized education flexibility becomes important. This has led to students and faculty being supported in their growth wherever it has led them. Pacific Oaks has set a theme rather than limits to what can be included in a student's program.⁶¹

⁵⁹*Pacific Oaks Catalogue*, 1971-1973, p. 13.

⁶⁰*Ibid.*

⁶¹Jones, *op. cit.*, p. 24.

Since arriving at Pacific Oaks, Bob LaCrosse has been concerned about defining the goals of the college. He sees Pacific Oaks spreading out--growing in size and becoming involved with different projects. He feels that Pacific Oaks cannot be all things to all people. It must have specific goals. In attempting a definition of these goals, Dr. LaCrosse has written, "I don't see P. O. as an alternative to college, but as a distinct early childhood education setting which has its own being and history."⁶² Pacific Oaks provides a particular setting in which growth can take place as well as a process for growth. The setting as has been mentioned is that of early childhood education. Dr. LaCrosse sees that "If they (students) move through Pacific Oaks with a more or less focused area of inquiry, Pacific Oaks grows from it."⁶³ The students add to the process of growth.

In the final draft of the definition of Pacific Oaks in 1972, Dr. LaCrosse states, "The college curriculum has four major areas: early childhood education, administration, parent education and college teacher preparation."⁶⁴ The curriculum is, therefore, limited to areas related to early childhood education. The college and credential programs prepare teachers. The M.A. program can prepare college professors who in turn prepare teachers. The continued interest in parent education at Pacific Oaks and the need for pre-school administrators led to the inclusion of these two areas related to early childhood education. Within this context Pacific Oaks aims for personal growth

⁶²*Ibid.*, p. 31.

⁶³*Ibid.*, p. 34.

⁶⁴*Ibid.*, p. 40.

of its students.

The Committee of Nine in 1969 met to discuss the goals for Pacific Oaks. The Committee set forth a purpose of the school for the future (summarized earlier in this paper).⁶⁵ A need was expressed for the college to put a limitation on its size in order to preserve close personal relationships. The sense of community and individualized education at Pacific Oaks are dependent on size. Pacific Oaks' open process had led to expansion in size; however, the process itself can break down with the expansion. The size is an important part of the philosophy.

The Committee of Nine also stressed the need for diversity. Following the study of the Committee of Nine, the Committee on Integration and Diversity showed the need for consideration in this area. Although integration and diversity has always been a goal, the committee saw the school as basically white and middle class. They set a goal for 40% to 50% non-whites on campus. These percentages were to apply to students, children, faculty, administration and trustees.⁶⁶ In his definition of Pacific Oaks, Bob LaCrosse expands the term diversity to include diversity in learning styles and experience as a goal for those associated with the school. He would like Christians and non-Christians, activists and philosophers, and people who believe in open structure and people who believe in structure. He wants to include

⁶⁵ See above, p. 19.

⁶⁶ Josie Disterhoft, "Integration-Diversity Committee Recommendations" (Pasadena: Pacific Oaks, 1972), p. 1.

all types of people who value people. Diversity for Dr. LaCrosse is the fundamental value.

Another long standing value of Pacific Oaks reiterated by the Committee of Nine was involvement in the community. This not only included providing services and influences in the area of childhood education but it also met encouraging active participation in community problems and concerns by persons involved in Pacific Oaks. An example of this is the moratorium on classes in 1970 which gave parents, students and other members of Pacific Oaks a time to consider national affairs.

Lastly, a part of the Committee of Nine report was a "commitment to a humanistic philosophy which respects and values individual worth." The absence of God in this statement is a noticeable change from earlier statements.⁶⁷ The statement intends to include Christian and other religions as well as non-theistic philosophies which are humanistic. The intention of those old and new to Pacific Oaks is to carry on the spirit of the founders. This spirit was certainly dependent on a theistic understanding. Whether this spirit can be carried on without particular reference to God has to be determined in the future.

As indicated by the process of definition, Pacific Oaks is in a time of change. Change is not something new to Pacific Oaks. Where these changes will lead, whether the spirit of the founding Friends will be carried on through many changes in the administration is not

⁶⁷ See above, pp. 9-10, 14.

known. Faith is left in the process, the process of working out solutions through everyone sharing his best. Where the process leads is bound to be unique.

D. SUMMARY

The values held by the founding families formed an important foundation for Pacific Oaks which has held through the years. Among those values are those of community, equality, simplicity and harmony, of the unique importance of each individual and of growth as a life long process. The same interest of the founders in service to and involvement in the community and in parent education and the education of children remains. The Friends' principle of making decisions at meetings by means of consensus and the belief in the individual has influenced the process of change at Pacific Oaks. Decisions are slow when each person's views are carefully considered. However, through this principle and the other values, Pacific Oaks has developed its own unique way and has found strength. No other college has developed out of a pre-school in this way. The college and the children's school have a unique relationship. Each are of independent importance but each supports the other. Pacific Oaks is an unique embodiment of the principles of Friends education.

Evangeline did much through her writings and conversations to clarify how the Friends' values relate to Pacific Oaks and early childhood education. She related the values for the school to the research data about the effect of different methods of education on children.

The discovery method, individualized education, open structured classrooms, phrases important to education today, were a part of what Evangeline saw inherent in Pacific Oaks. With Evangeline relating different methods at Pacific Oaks to research, Pacific Oaks became a forerunner in the new movements for individualized education and open classroom. Pacific Oaks had a well tried model to present to other schools concerned with early childhood education.

Evangeline's own personality was an inspiration to many people who came in contact with Pacific Oaks. The personal warmth, that many visitors to Pacific Oaks feel, is difficult to understand without a first-hand experience. An observation of one of the teachers who has been at Pacific Oaks for a number of years gives a little of this warm feeling.

Grace Smith walked into the yard and looked around at the different facilities. She left her records and walked outside. She approached one child and asked him if he knew the hokey pokey. She then asked another child. This child knew the dance. She asked him if he would help some other children learn. She asked other children, and most were familiar with the dance. She was very quiet and knelt down close to the children to talk. There was a sense of peace about her. About six children participated. After finishing the hokey pokey, the children looked tired. Grace asked if they wanted to dance some more. They all said, 'Yes.' She suggested a quieter dance and asked them to all 'get comfortable' on the floor. She noticed each child's particular way of getting comfortable and how nice that was. She asked them to feel their hands. She picked up on the quiet noise of hand rubbing. Grace asked them to think of different ways to make soft, medium and loud noises with their hands. Grace picked up on the individual ways each child solved these problems. They began snapping their fingers. Grace put on some jazzy music

which was in the mood of the snapping. The children danced around with scarves and bells. Everyone danced until exhausted. Grace said she was tired and asked if they had all had enough for now.⁶⁸

The observations expressed the specialness that many find at Pacific Oaks today as they have in the past and as the founding families expressed when they wrote, "We are concerned that our lives show forth our beliefs in the way of love."⁶⁹

⁶⁸Observations of Adventure Yard. Grace Smith is a visiting teacher. Pacific Oaks, Pasadena, Nov. 22, 1971.

⁶⁹*Pacific Oaks Friends' School Bulletin Number One*, pp. 1-2.

CHAPTER III

A STUDY OF SOPHIA LYON FAHS

A. Development of Educational Theories

1. Introduction

Sophia Lyon Fahs was a pioneer in using theories of child development and progressive education in Christian education. She writes, "We believe that children need first to have religious feelings of their own, that they need to be themselves religious before they can be good Christians."¹ A young child's faith grows first through his experiences of his world not through what he is told. If the child is loved by his parents and teachers, later the concept of God's love will be understandable to him. However, as a young child, he cannot abstract the love he feels in the world from the persons from whom he receives the love. As a result the process of education or the experiences become the means by which the child develops his own religious sense.

In this process, Sophia thought that *freedom* was most important. The children should be free in their experiences and stimulated to evaluate their experiences in their own way. A phrase of Emerson

¹Sophia Lyon Fahs, *Today's Children and Yesterday's Heritage* (Boston: Beacon Press, 1952), p. 98.

was a favorite of Mrs. Fahs. Each child should have a chance "at an original approach to the universe."² With this background, the significance of Sophia's early life to her theories becomes understandable.

2. Life History

Sophia Lyon was born in Hangchow, China on August 2, 1876. Her parents, David and Mandana, were Presbyterian missionaries. This time was the height of missionary fervor. The Lyons carried with them to China a certainty in terms of religious and moral issues. While David preached the gospel, Mandana, a capable teacher, started a school for Chinese girls. She hoped Christianity would change the fate of women in China. The Lyons had their first furlough when Sophia was three and a half. At this time the family returned to Ohio.

When David returned to China after the furlough, Mandana stayed in Ohio with the seven children. She was determined that her children have a good education in America. The low finances and the children's early years in China set them off from the rest of their schoolmates. The children worked hard in school as well as at home.

Mrs. Lyon kept a disciplined Christian home. There was no dancing, card playing, or writing letters on Sunday. But Mrs. Lyon saw that there was singing and good times together. One Christmas, with no money for fresh vegetables, the Lyons made a salad of green paper. Each paper leaf had a joke or saying on it to delight them throughout the meal. The whole family, particularly Sophia, seemed

²Sophia Lyon Fahs, "Religious Education of a Liberal's Child," *Religious Education* (January-March 1939), 25-28.

rich in imagination. Sophia remembers her young life as happy family times in spite of the hardships.

Because Mr. Lyon was a minister, Sophia, as well as her brother and sisters, was able to attend at no charge the Presbyterian University of Wooster in her home town. Sophia did well in college and upon graduation taught high school.

As a teacher Sophia had high academic expectations for her students. She loved teaching and was a creative teacher. Once she arranged a debate between the boys and the girls on whether Rip Van Winkle's wife was justified in her conduct toward him.³ However, Sophia was a strong judge of herself and saw that she often lacked the discipline which her mother had.

In 1898, Sophia became engaged to Charles Harvey Fahs, whom she had met at a YWCA conference several years before. Charles was older, outgoing and had a good sense of humor. He complemented Sophia's more reserved, naive and serious manner. They both shared the desire to become missionaries. In her letter accepting the engagement, Sophia wrote, "Yet whatever of myself I can give you and still live my life where and as God appoints me, is yours."⁴ In 1899, Sophia left teaching to prepare herself for missionary work. She became a traveling secretary for the Student Volunteer Movement. In

³Edith Hunter, *Sophia Lyon Fahs: A Biography* (Boston: Beacon, 1966), p. 34.

⁴*Ibid.*, p. 32.

this job she traveled to colleges in the West and South and sought to convince the students to pledge their lives to the cause of missions. In her travels she became acquainted with different attitudes and ways of life.

When Charles' missionary assignment did not come through, Sophia went to Chicago in 1901, to be a YWCA secretary and to be near her fiance. Charles Fahs had taken a position as assistant editor of the "Northwestern Christian Advocate" after graduating from seminary.

In Chicago Sophia came in contact with the controversial new movement of Higher Criticism. William Harper, president of the University of Chicago, was a leader in the movement of Higher Criticism. Sophia took a course in the Old Testament under Dr. Harper and one in the New Testament under a Dr. DeWitt. At the same time her brother-in-law Henry Sharman was diligently studying Higher Criticism. The courses and conversations with her brother-in-law profoundly affected the direction of a developing theological understanding.

In 1902, the Methodist Missionary Society appointed Mr. Fahs editor of the magazine, *World Wide Missions* rather than sending him into the mission field. The Society hoped that Mr. Fahs with his talent in writing and his enthusiasm for missions could help through his work with the magazine to raise money to send out missionaries. With a prospect of a good salary, Charles and Sophia could get married. The wedding was June 14, 1902. In July, Charles Fahs started his job in New York City.

New York was another new world for Sophia to explore. Living

only a block or two from Columbia University and Teachers College, associated with Columbia, Sophia was anxious to take some courses. With new concepts in psychology and education being developed, Teachers College was an exciting place at the time. One course she took dealt with the practical application of the principles of psychology to education and was taught by Edward Thorndike. Thorndike advocated education making use of scientific methodology. During her following semesters at Teachers College, her greatest debt was owed to two professors. One of these was Frank McMurry, whose specialty was elementary education and who had a deep interest in religious education. The other was John Dewey, the father of the movement of progressive education in America.

The second year of her masters, Teachers College sponsored a Sunday school. Sophia Fahs was given a class of fourth and fifth graders to teach. She asked for this class because of her interest in the suggested curriculum. An autobiography of an English missionary in the South Pacific was the basic material. The vivid details in the story allowed the children to become personally involved. Sophia hoped by living imaginatively with the great personality the children's own better desires would be reinforced.⁵ This same year Sophia wrote her Master's thesis on "Missionary Biography as Supplementary to Biblical Material for the Sunday School Curriculum." The thesis expresses Sophia's confidence in the worth of the materials other than the Bible

⁵*Ibid.*, p. 61.

for Sunday school teaching. She writes that "in the form in which we have it, it (the Bible) is not a children's book. . . ." ⁶

This experience of teaching was a revelation to Sophia. In writing of the year she says, "I felt myself being born again." ⁷ Although this was a radical shift for Sophia, her new theories were still for the purpose of teaching evangelical Christianity. But her active mind did not stop here.

On September 28, 1905, Sophia had her first child, Dorothy. Within the next three years came Ruth and Charles Burton. About twenty years of Sophia's life would be centered around caring for her children. In 1913, she had a daughter who died the same year. In 1914, Sophia had another girl, Lois Sophia. Both Dorothy and Burton had serious illnesses which lasted for years. In 1920, the second daughter Ruth died. In the times she spent with her children, Sophia saw her life enriched in a special way. Sophia commented, "In a vital sense the children were unwittingly my major teachers." ⁸ Later she adds, "Our children give us something that can come in no other way." ⁹

Sophia jotted down her children's comments about religion. She was particularly interested in what things her children wondered about. A poem written by her daughter Ruth posed what became a favorite question for Sophia.

⁶*Ibid.*, p. 67.

⁷*Ibid.*, p. 62.

⁸*Ibid.*, p. 80.

⁹*Ibid.*, p. 96.

Where is the really, really me?
 I'm somewhere I know, but where can that be?
 I'm not my nose, nor my mouth, nor my eye,
 And I'm not my feet, nor my legs, nor my thigh.
 I'm not my hand, nor my arm, nor my hip,
 And I'm not my teeth, nor my tongue, nor my lip.
 I'm sure I'm not my elbow or knee.
 Oh, where am I? Oh, where can I be?¹⁰

During the years her children were growing, Sophia struggled with finding an approach to teaching children religion. She wrote some. She lectured and taught when she had a chance. However, she did not feel completely satisfied with any of the approaches she looked into. She decided further study was needed.

In 1923, she entered Union Theological Seminary in the three year Bachelor of Divinity program. Union also was in a struggle of finding an approach to Christian education. Was the purpose of Christian education the "transmission of the Christian heritage or the guidance of individuals and groups in a process of creative growth"?¹¹ Such men as William Kilpatrick were lecturing. "The only way for a child to learn to live well is to practice living well. . . . The school should teach how to think not what to think."¹²

While in seminary, Sophia had a chance to experiment with different ideas: first at the Park Avenue Baptist Church and then at the Union School of Religion, the progressive Sunday school for Union. At the Baptist church, Mrs. Fahs tried out an atmosphere of spontaneity, democratic freedom and self-discipline. A free atmosphere was not

¹⁰*Ibid.*, p. 118.

¹¹*Ibid.*, p. 145.

¹²*Ibid.*, p. 146.

familiar to the children. One experience shows Sophia's struggle.

One day when she asked the children what they wanted to do next the majority chose to make scrap books about Abraham, but two boys chose instead to play tic-tac-toe. Miss Moore, the education director, happened to come in and found the boys playing the game on the blackboard.¹³

Sophia felt these two boys, if they had been given a chance, would grow through making their own choice.

At the Union School of Religion, she developed the idea that a Sunday school was different from a regular school in that a Sunday school dealt with interpersonal relations rather than academics. In her thesis, she wrote that a curriculum for the religious education of children should be based on the discovered problems of the children themselves. Often a mediated or secondary experience, as a story about other people who had a similar problem, helped the children deal with their own problems. She concludes with the question,

Should we start with the mediated experience and let the children draw the analogy between the story problem and their own lives or should we start with the children's lives and bring in the stories from the Bible or other sources to illuminate their experiences for them?¹⁴

Sophia pursued this question in her further experiences.

After receiving her Bachelor of Divinity degree, Sophia became principal of the Union School of Religion and a lecturer in Religious Education on the seminary faculty. After three years, the Union School of Religion closed. This was due, in part, to the fundamentalistic reactions to a Sunday school in which Christ was not supreme over all

¹³*Ibid.*, p. 142.

¹⁴*Ibid.*, p. 151.

other persons in history. Neo-Orthodoxy was bringing in a new generation who, with a new understanding, were returning to old values. Sophia would be confronted by the Neo-Orthodox for the rest of her career.

As Sophia continued to teach on the faculty at Union, she centered her discussions on experiences her students were having teaching Sunday school. She often had the students write a paper on their own religious experiences and early growth. She applied her educational theories to her seminary students and saw herself learning with them. She also taught Sunday school herself at the well-known progressive Riverside Church.

As always, Sophia was eager to have her theories more widely practiced. In 1937, at age 61, Sophia eagerly accepted the position of Editor of Children's Materials for the Unitarian Church. It was strange that Sophia, the product of evangelical Christianity, was to bring new life to a church that had held for years many of the insights which Sophia had recently come upon. However, Sophia had the needed enthusiasm and her new Beacon Series brought new life to more churches than the Unitarian. Perhaps the most successful of the series were the *Martin and Judy* books, which will be discussed later in this paper. Most of the books were written by other writers with her constant supervision. She had strong views in terms of what theological understanding should be presented. Often she edited so much that she felt she should assume equal responsibility for authorship. However, Sophia was able to accept equally strong views on the part of the writers.

As the different books came out they were not intended as textbooks but rather as good children's books to be used by children as their interest was aroused. (This approach is perhaps her answer to the question raised by her thesis at Union.) The books dealt with here and now realities. For the later primary and older grades, there were historical biographies which were presented frankly and accurately. The books were not denominational in intent. It was hoped that they would be used by various denominations and faiths. The approach was to help children in their questions, not to answer them.

Sophia kept major editorial responsibility until 1951. However, it was not until 1964, at age 88, that her final retirement came. During her later years she campaigned particularly for the training teachers who would be able to understand children and teach the new curriculum. Sophia also received several honorary doctorates and in 1959 was ordained as a Unitarian minister.

Sophia's whole life shows a dedication to the goal of improving religious education. Her seriousness of purpose was not to a static idea but was rather a dynamic process, effected by her life experiences. A woman who becomes ordained at 82 must be a woman living in the here and now and not in the past.

3. Critical Influences¹⁵

Several movements particularly effected Sophia Lyon Fahs'

¹⁵The material for this section is based on Fahs, *Today's Children*, pp. 101-123.

developing approach to Christian education. These movements are the new world view, higher criticism, progressive education and world brotherhood. Modern science was at the base of these new movements. Sophia learned to respect the scientific methods through her involvement in these movements.

a. *A New World View.* Sophia saw that the old world view of the Bible was giving way to the new one developed by modern science. To begin with the new world view sees evolution giving man a hope for the future. The process of natural selection in evolution means that the most fit animals and plants for survival will reproduce the next generation. This view is in contrast to the old, pessimistic view of the Bible, which saw man having gone down since the fall and which saw man's only salvation coming from an intervention by God.

Secondly, creation is no longer seen as a once for all act of God. Modern scientists believe that new species are continually being formed. Each organism abides by the natural creative process of evolution. Each organism has the desire to live and seeks survival in creative ways. Creation is going on in the here and now.

Thirdly, there is no longer a clear-cut distinction between the natural and the spiritual, the world of man and the world of God. This dualistic view has been seen as a part of the biblical view. Modern scientists have developed a more unified view of life. Those who search into the basis of the material world come to the intangible. Some scientists have been led to believe that all matter has life. Likewise, psychologists who deal with the mind are led by necessity

to deal with the physical. The spirit-matter distinction breaks down.

Fourthly, the old world view that the earth is controlled by the unpredictable will of God has changed. The universe has its own order. The control is within the very nature of its existence. The supernatural is just the "realities of this world which are hidden from us by the imperfections of our own sensitiveness."¹⁶

Fifthly, the universal order seems to resemble a democracy rather than an autocracy or kingdom as seen pictured in the Bible. Although there has always been a struggle for individual existence, one-celled organisms grouped together. Gradually functions were divided up and the cells became specialists. The two processes of individual survival and cooperation worked together.

Sixthly, the old world view of death as a punishment for one's sins has been replaced by a view of death as a natural life process. Death makes possible the evolution of new life forms.

With the change of world views, Sophia's belief in a unifying power on which all life is dependent remains. In the wonderful laws of nature there is a wonderful life force. Sophia saw the men of yesterday like the men of today trying to understand this force. Some of these understandings still have value today. Some of them do not. In either case, Sophia appreciates the men of old as our spiritual forefathers. However, she feels that life can no longer be based upon the old understandings. The process of obtaining greater understanding

¹⁶*Ibid.*, p. 116.

must be carried on and some day the scientists' view will also be replaced.

b. Higher Criticism. As the world view on which traditional theology was based was replaced by a new world view, a new theology emerged. Some biblical scholars questioned the Bible being the revelation of God, absolute for all times. Instead they saw the Bible as being written by men, inspired men but men living in a particular time and place. Scientific methodology was used in the study of the Bible. One of these methodologies was that of Higher Criticism, which Sophia Lyon came in contact with in Chicago. Higher Criticism sought to study the date, the historical setting and the author of the writings and to determine the sources used by the author. For instance in studying the New Testament, scholars sought to have an understanding of the actual person of Jesus by removing the bias of a particular author from the author's account of the story of Jesus.

In *Today's Children and Yesterday's Heritage*, Sophia indicated the effect Higher Criticism has had on her understanding.

The new Bible, as represented by Biblical scholars, is considered in its historical context. Its history, its religion, its ethics and its science are seen as old and in certain ways different from ours today. To be sure, some of the old is still true. There are universal feelings and ideas and experiences to be found in the records which appeal to intelligent and good people as still true to life, but these are the jewels that must be searched for. Until the assumptions representing what is narrow and prejudiced and unscientific are clearly recognized for what they are, and are separated from the wisdom, the use of the old heritage in educating the coming generation cannot but impede our progress.¹⁷

¹⁷*Ibid.*, p. 82.

In Sophia's understanding, the Bible could help children, of an appropriate age, feel their common human bond with the people of long ago. As the people of today, these people struggled to gain greater security, justice and peace. However, an understanding of the people in the Bible and the authors of the Bible cannot be gained when the Bible is considered God's word. These understandings are gained through an open atmosphere of questioning.

c. *Progressive Education.* John Dewey, under whom Sophia studied, is the person most often associated with progressive education in America. John Dewey was concerned with the education of individuals and the education for a democracy. He felt traditional education was autocratic. It relied on "imposition from above," "external discipline," "acquisition of isolated skills," "preparation for a more or less remote future," and "static aims."¹⁸ These methods produced submissive, dependent persons, unprepared to deal with a changing, democratic society.

The key to Dewey's progressive methods was that it was based on experience. He writes, "Education in order to accomplish its ends both for the individual learner and for society must be based upon experience--which is always the actual life experience of some individual."¹⁹ He carefully defines what he means by experience, for he

¹⁸ John Dewey, *Experience and Education* (New York: Collier, 1938), pp. 19-20.

¹⁹ *Ibid.*, p. 89.

sees traditional education also based on a type of experience. For Dewey, experience is based on previous experience and leads to further "valuable" experiences. The experiences should fit into the individual's own growth process. Dewey writes, "Every experience is a moving force."²⁰ Also, it "Arouses curiosity, strengthens initiative, and sets up desires and purposes that are sufficiently intense to carry a person over dead places in the future."²¹ The experience has direction. However, Dewey is careful to exclude the direction as toward corruption. He writes, "Its (experience) value can be judged only on the ground of what it moves toward and into."²² Not all directions are valuable and a teacher needs understanding to be able to judge the direction an experience will lead a child and guide the child in his choices.

The implications of an experience-oriented school are quite different from those Dewey described before in relation to a traditional school. The experience which meets one person in his growth process is different from what meets someone else. As a result, school experiences will vary with the individual. Secondly, the individual himself is the best judge of his experiences and freedom for the individual to choose his experiences becomes important. Thirdly, the individual will choose experiences which relate to his present life rather than to the distant future or past. He will choose experiences which relate to the present changing world rather than to an outmoded or static world.

²⁰*Ibid.*, p. 36.

²¹*Ibid.*, p. 38.

²²*Ibid.*

John Dewey's educational theories come out of the new scientific understanding of the world. Each individual, in Dewey's understanding, needs to test his view with experience.

d. *World Brotherhood.* When Sophia grew up during the time of the missionary movement, the world was seen divided between the forces of good and the forces of evil. Non-Christians were seen as headed for hell. Acceptance of the non-Christian in Christian society was often dependent on the hope of his becoming Christian.

Sophia came to adopt a new understanding of brotherhood. She writes, "We realize we must somehow live together as one world-community without wars, negotiating our differences rather than forcing the weaker party to submit to the stronger."²³ This world-community is possible if spiritual life is seen as an evolutionary process rather than in terms of the divisive saved or not saved understanding. It is possible if the stronger work for the weaker rather than the spiritually weak being crushed by God when the world-wide kingdom is established. It is possible if people see salvation as belonging to the whole community rather than to the individual self. For the new brotherhood, people must learn to have mutual understanding and appreciation for their differences. People must learn to trust others and see that they can learn from others. An open study of other people's history and ways of doing things is important. In short, people must

²³Fahs, *Today's Children*, p. 143.

listen again to Jesus' call to love our enemies.

This new world brotherhood follows on scientific thinking. When the absolute authority of scriptures is no longer accepted as scientific proof, Christian beliefs are seen alongside the beliefs of other religions. All people are seen to have value.

B. EDUCATIONAL THEORIES

1. Philosophy of Education

Mrs. Fahs' philosophy of education is based on the concept that "natural spiritual development is possible and desirable for little children."²⁴ The new world view saw God within the natural order. Therefore, Sophia believed that children could discover God through their own thinking about their experiences: their experiences with adults, the other children and the natural world around them. Sophia writes, "It is as natural to find God as it is to find music and art in the life of man."²⁵

Sophia goes further to state, "Our philosophy is that un verbalized experiences should come before religious language is used for describing them."²⁶ She feels that if answers are given to children before they have the experience with which to understand, these answers

²⁴Sophia Lyon Fahs, "A Word to Parents and Teachers," in Verna Hills, *Martin and Judy: In Their Two Little Houses* (Boston: Beacon Press, 1944), p. ix.

²⁵Sophia Lyon Fahs, *A New Ministry to Children* (Boston: American Unitarian Association, 1945), p. 6.

²⁶Hills, *Martin and Judy: In Their Two Little Houses*, p. xi.

will cut off growth rather than stimulate it. The child's curiosity is not first given a chance to come alive. Children need to explore and discover their world for themselves. Sophia contrasts her method with the old method of religious education.

One is the way of receiving and accepting what has been 'said by them of old'; the other is the way of thinking things out for oneself. One begins with the past and with authority; the other begins with the present and with experience. One begins with the stories of great people whose lives are to be imitated; the other begins with the child himself and his companions who have their own conflicts to solve. One begins with the presentation of ideals and principles to be followed; the other is based on the belief that learning how to live a good life is a matter for experimentation and discovery. One encourages discipleship; the other encourages adventuring beyond authorities of old, seeking richer insights.²⁷

The natural process of discovery leads a person to find God in his own way and at his own level of understanding. Theories of individualized education and of child development are closely related to the discovery method. When the discoveries of a pre-school child are observed, a teacher is led to the developmental theory that a child can only understand ideas connected with concrete personal experiences. For example, a child may learn that his mother will pick him up regularly from school and that his teacher will protect him from harm. He lives with trust and assurance because trust works for him in his experiences with his mother and teacher. The belief that God through the mother and the teacher is taking care of him is not represented in a child's concrete experience. The idea that God works through the teacher or mother but is not the teacher or mother is abstract. With

²⁷ Fahs, *Today's Children*, p. 29.

the discovery method the child's own level and needs determine his learning.

If the child's beliefs are built on the foundation of his experience, the child can relate to the world of his experience, which is a changing world. If his beliefs are based on his own experimentation, the child will be led beyond his teacher's understanding as his life progresses. Sophia explains what kind of philosophy or methodology facilitates this discovery.

The classroom environment is very important. As God is related to all of the world, Sophia suggests a setting which is familiar to the children and which makes them feel at home. It should be simple and made up of ordinary kinds of things. The setting should include furniture, materials, books and discussions which are adapted to the individual children's level and interest. The children's own art work and other things they wish to share should be displayed.

Starting where the children are, the setting should expand and deepen the children's experience. For example, baby animals or seeds can help the children sense the mystery of their own aliveness and growth. A rich variety of books, art supplies and other materials can build on each child's developmental level. There should be plenty of room and a supportive atmosphere for growth. A supportive atmosphere is an essential part of the environment because children need support to reach beyond their level to try new and more difficult activities. For discovery, the classroom should be an exciting place where children learn by doing or by living rather than by passive

absorption.

The length of the church school session should be two to three hours. Ideally, the class would meet more than once a week. Sophia writes,

The children need time to do things they enjoy. They need time to plan their work together and to negotiate their emotional conflicts when they arise. They need leisure for quiet and leisure for activity. In short, they need time to practice democratic living.²⁸

To include these needs of children, a structure might have a time for study, a snack time, a quiet time, a time for active games and a craft time. A variety of activities and plenty of time are necessary for the school to be an important part of the child's life.

Sophia prefers to call the adult in the environment "group leader" rather than "teacher." "Teacher" gives the impression of a person who gives instruction and passes on knowledge. The name "group leader" implies, for Sophia, "an intimate process of mutual discovery and learning."²⁹ The "leader" guides or leads the children in their choice of activities rather than teaching them information.

Sophia sees that how a child comes by his beliefs or the teaching process is a large part of what a child learns. Freedom of choice calls for the children to be supported, to be trusted, and to be given responsibility. In this climate, the children learn to support, to trust, to be responsible, and that he is an individual worthy of such respect. In short, the process of education or the methodology

²⁸ *Ibid.*, p. 196.

²⁹ *Ibid.*, p. 156.

the teacher uses is, for Sophia, central to learning. The child develops a healthy religious or life attitude as he responds to a healthy religious environment.

Sophia sees that the discovery method is difficult to understand without observing it. Therefore, she recounts actual experiences to give a feeling for the method she is explaining. The following are two such experiences.

Five-year-old Jill had been the object of a certain amount of indoctrination, not from her father or mother, and not so much from her church, but from a playmate who had been the object of some successful indoctrination.

Jill and her mother were mending clothes together one day. Jill was choosing colors for her dolls' dresses. The two began to talk about how colors made them feel.

'White is God's color,' said Jill, 'but I guess he likes pink too, it's so pretty. He likes blue too. He made the sky all blue and blue. But he doesn't like brown. It's Nazi color. I don't like it much either. Yellow is Jap's color. I wish God liked yellow. It's nice. It's like laughing. But it's Jap's color. God wouldn't like Jap's color. Japs are bad. They kill people.'

The mother, startled by these remarks, asked Jill why she thought in these ways. 'Joan told me,' Jill explained. 'God is all white all over. Brown is for Nazis. Yellow is for Japs. It's a good thing she told me. I didn't know.'

The mother suggested that sunshine is yellow. 'It shines on the Japanese as well as on us. Don't you think the sun belongs to God?'

But Jill repeated her stereotyped answers. The mother lit her cigarette and sat in silence trying to think of a better angle of approach.

'That smoke is blue!' pondered Jill. 'Joan said smoke is gray.'

'Joan doesn't seem to notice things for herself very much,' said the mother. 'She just listens to what other people say. You *do* notice things for yourself. You learned something about smoke

just now that Joan doesn't know. *You will have to learn to notice for yourself what belongs to God.*'

'But,' said Jill, 'I can't notice God. I don't see him. I don't know anything about him.'

'You can see the part of the world that is around you,' said the mother. *'What you see is part of what God does.* People have learned all of what we know about God by seeing for themselves what is in his world. If you just listen to what other people say you will never know any more about God than they have noticed. If you learn for yourself you will be helping us all to know more about God.'

Jill had indeed been noticing things for herself, but the idea that her own experiences had any connection with 'God' gave her a new outlook. She had supposed that since she could not see God she had no way of finding out about him. She had already felt a conflict between her own thoughts and what Joan had told her. She had wished that God liked yellow, but it had not occurred to her to question Joan's assertions or to ask her how she knew. The mother's life-giving comment, 'You will have to learn to notice for yourself what belongs to God,' awakened her.³⁰

The following is another illustration of the discovery method at work but is in a different setting.

Four-year-old Max, when he first entered the nursery group, refused to play with any of the playthings in which the children took delight. . . .

The teacher was much puzzled by his extreme aloofness. As she became acquainted with the family she found that Max was the youngest child, and that he had four older brothers, all capable and outgoing. But Max had had six months illness during which time he had been in bed, separated from contact with other children of his own age. During convalescence Max had been obliged even to learn to walk again, and his ability to talk had been greatly retarded. . . .

The teacher was warm and encouraging in her attitude toward Max from the beginning, but he was sober and unresponsive. She noted one day, however, when the group was on the playground,

³⁰*Ibid.*, pp. 26-27.

that for long periods at a time Max's eyes would wistfully follow another boy who was riding very expertly on a tricycle with a little red wagon attached to the rear. The teacher, in an effort to encourage Max, lifted him up on the tricycle, put his feet on the pedals, and showed him how to pedal and steer. But Max was afraid; he could do nothing.

This same pattern of behavior was followed morning after morning; the teacher gently encouraging him, but Max always unable to do anything but stand and watch. Several weeks went by, and it seemed to the patient teacher that Max would never learn to play. Finally one morning, to her surprise, on entering the playground he ran at once to the tricycle, mounted it himself, and rode away. His face shone with pride. Presently he got down, found the little red wagon, fastened it to the tricycle, and for forty-five minutes--by the teacher's actual timing--he rode around and around.

This hour of achievement marked a crisis in Max's life. His teacher called it a religious experience although there was no mention of God, and no moral principle was enunciated to the lad.³¹

Many of the characteristics, which Max's teacher displayed in her relationship with Max, Sophia includes in the following list of twelve characteristics of a good group leader.³²

1. A group leader provides a warm, supportive and stimulating atmosphere.
2. A group leader is creative in his own thinking and expects the children to also be creative.
3. A group leader is well prepared but flexible enough to respond to the children's needs.
4. A group leader is able to relate the subject matter to the children's own level and experiences.
5. A group leader is able to respond sensitively to the children's mood. If a more active time is needed, one is provided for.

³¹*Ibid.*, pp. 159-160.

³²*Ibid.*, pp. 157-158.

6. A group leader is able to lead good discussions. He is able to listen and allow freedom of expression. At the same time he provides order and continuity in the discussion.

7. A group leader is able to tell stories in such a way that the children relive the experience.

8. A group leader helps children review their experiences through drama, role playing, art and discussions.

9. A group leader shares in the feeling of the children. He laughs with them and cries with them.

10. A group leader grows in understanding of the children and seeks to help children with their emotional problems. He looks into the life histories of children and maintains close contact with the parents.

11. A group leader can give his own opinions frankly or can restrain himself from giving opinions when appropriate.

12. A group leader enjoys living with children and loves them. Sophia is demanding in her expectations of a group leader. She felt that, if the discovery method was to be initiated, lab schools, where teachers could gain experience being a "group leader," were needed at every seminary.

Although Sophia's concern with education is in terms of religious education, her understanding of religion is quite broad. She writes that her purpose is to "encourage in small children a sensitivity to intangible spiritual values that are basic in all worthy religions, and in all real living that deserves to be characterized as spiritual

in quality."³³ Sophia felt that if children had the understanding, support and guidance of a skilled teacher, they could set out on their own to discover these values. However, the children needed the time, the space and a good group leader in order for the children to develop a healthy religious attitude.

2. Values

In Sophia's childhood days a strong sense of values is seen in her family. Although her theological outlook and her values changed, Sophia maintained a strong sense of values. During her life she held these values in the face of strong opposition from Neo-Orthodoxy. The old world authoritarian values had robbed children of a chance for developing their own natural religion. The values which Sophia felt were essential to the discovery method were love, freedom and growth.

a. *Love.* Love is the most basic emotional and spiritual need of a child. Not only is a child's need for love an opinion of adults but love is a value felt by the child himself. A baby seeks love and responds positively to it. Sophia sites research in which babies actually died from lack of love. According to the research, a baby does not crave any kind of love but craves a "mature love that strives to support him by meeting his needs."³⁴

³³Hills, *Martin and Judy: In Their Two Little Houses*, p. xii.

³⁴Fahs, *Today's Children*, p. 35.

The type of love a child needs sees even a newborn infant as a person who can express his needs and give happiness to others. This love understands that each child has his own special needs and ways of going about things. The parent facilitates the child's natural way of going about things by providing the child with love or with a sense of well being. The child's own level or way is accepted. Problems in development are not met with punishment or praise but rather are met by "meeting the needs expressed by the behavior."³⁵ This type of love which Sophia describes is not a new understanding of love which she has formulated but rather a natural instinctual love of a parent.

If this love is not given, the consequences for the child may be fear, a lack of energy, an unwillingness to cooperate, and a general lack of interest in the world around him. On the other hand, mature love leads a child to be relaxed, trustful and contented. The child develops a faith in life which forms the foundation for further growth. And he develops the ability to give love himself.

b. *Freedom.* Sophia often speaks of the value of freedom and of her desire to have a democratic society built on freedom. When a child has developed a sense of security in his parents' love, he is ready to reach out to find security and understanding in the wider world, of which he is becoming more aware. In this reaching out, the child is ready to accept some freedom and needs freedom to explore.

³⁵*Ibid.*, p. 43.

He naturally seeks freedom or some independence from his parents' complete control. He knows that he is a separate individual who needs to work out his own understanding of his world, his own philosophy of life.

A search for his own understanding is seen in the child's questions as to what, how, and when life is all about. The child also questions what life is about through his play. He experiments with roles and with different ways of viewing life. In his play, he takes the part of a dog. Unconsciously he may be asking, "What does it feel like to be something else?" Through free experimentation he finds the role he feels most comfortable with and learns to understand others. The child also explores the physical world. He may experiment for hours with water: splashing, pouring, drinking, making ripples and so on. In such ways the child discovers the properties of water or "what water is all about." Sophia writes, "The very way children probe for understanding is evidence of the importance to them of some kind of overall point of view."³⁶ In short, spiritual growth is a natural process which a child will pursue if he is given freedom and if he has been given a secure foundation. The child's findings may be far removed from "adult religion" but they are the foundations for the child's later philosophy of life. The child seeks in his world for the most satisfying and richest spiritual life.

Sophia refers to a study by Dr. Else Frenkel Brunswick on the

³⁶*Ibid.*, p. 50.

effects of authoritarian controls and the effects of freedom on children.

The group of children who had lived in 'liberal' homes where controls were less rigid and ideas were subjected to reasonable examination were found to be more tolerant of differences and more able to maintain an 'equalitarian and individualized approach to people' of different types. They took 'internal values' more seriously than 'external appearances.' Both groups had hostilities and anxieties but the 'liberal' children could talk over their feelings more freely. They could 'express disagreement with, and resentment against, parents more openly.' They 'spoke less often of strictness and harshness when telling of their father' and more often 'in terms of companionship.' They were 'more oriented toward love and less toward power.' 'They more often employed the help of adults in working out their own problems of sex and aggression.' They were 'more flexible and less likely to form stereotyped opinions of others.' They were better able to 'incorporate the values of society.' They were scientifically better oriented, more able to withstand 'hateful propaganda' both in the forms of 'defamation of minorities and of glorification of war.' Being better able to integrate their instinctual drives into total consciousness, they were able to be more creative and more open to new ideas.³⁷

c. *Growth.* The value Sophia held in continuous growth and in taking one step at a time in terms of understanding and development shows the influence of developmental theory. However, development for Sophia is seen in the special sense of spiritual development. Spiritual development accompanies physical, social and intellectual development but is for Sophia a special aspect of these developments. As with the other aspects of development, spiritual development is dependent on love and freedom. The outcome of spiritual development based on love and freedom is the spiritual values of security, self-respect, empathy,

³⁷ *Ibid.*, pp. 24-25.

curiosity and reverence. These values will be discussed in the section under goals.

3. Goals

Although Sophia was curriculum editor for all ages of children, she took particular interest in pre-school children. She saw these years as crucial and often neglected in terms of spiritual development. She said that the foundation for the child's spiritual growth are set before a child is born "in the emotional maturity of the parents."³⁸ The first five years have often been considered the time in which basic personality development takes place. Sophia saw spiritual development so closely tied to other aspects of development that she saw the first five years as the most important in terms of spiritual development.

a. *Security.* Her goals for the pre-school child are in embryo form the values she held important for adults. Her first goal is that of security. This goal is dependent on a loving environment. The following example shows the process of the development of this goal.

Anthony was a three-year-old who, upon his arrival at the nursery school, seemed to feel hostile to adults and children alike. Each time he was even slightly bumped he would strike fiercely at the offender. There were days when he needed a special adult by his side just to protect the other children

³⁸Sophia Lyon Fahs and Elizabeth Manwell, *Consider the Children--How they Grow* (Boston: Beacon Press, 1951), p. 3.

from the fierceness of his tempests. But the adult took a friendly role, not a punitive one. When she saw his small shoulders tense and his fists raised to strike, she would draw him to her gently and say: 'I know how you feel, Anthony. You feel you must hit someone. Would you like to hit this tom-tom instead as hard as you can?' Then, after his rage had subsided, she would add: 'Donald is sitting in the fire truck. Would you like to roll this hose over to him? Donald may want a fireman.'

There were weeks of these patient attempts to help Anthony feel that he was understood and accepted by his teachers, and admired for his skills by the other children. We can appreciate this teacher's delight when one day, some twelve weeks after his entrance into the group, he was sitting in the sandbox with several other children, and she heard him say to them thoughtfully and cheerily: 'You know, I'm nice.' 'I'm nice, too,' said Betsy. 'So am I,' said Nan. It remained to Lisl, the most sensitive child of the group, to express her awareness of what Anthony's remark meant to him. With an approving, joyous smile she said radiantly, 'We're *all* nice!'³⁹

The love which the teacher showed for Anthony was one that sought to meet his needs, not one which punished or praised him for his problem. In this environment Anthony began to feel secure.

b. Self-respect. Sophia's second goal, that of self-respect or personal worth, is met in a free environment. In a free environment, the child is given responsibility and can develop a sense of achievement in handling this responsibility. Children also need space and equipment that challenge the development of large and small muscles and that provide opportunity for physical achievement. The importance of achievement or a sense of self-worth is seen in the following example.

³⁹ *Ibid.*, pp. 23-24.

Up until his fourteenth month, Larry had been a sunny child. Then, as it were, all at once he began to be cross and fretful. His parents tried to explain the cause by coming teeth; but could find no tangible signs of physical disturbance, no fever. One Sunday afternoon his parents took him for a drive, primarily to give his mother respite. They visited a recently abandoned airport and went into the empty hangar. Larry, who had just learned to walk a few steps alone, stood for a moment looking at the vast space around him. Drawing a deep breath of excitement, he clutched his father's finger and began to walk. This he kept up for nearly an hour. His face took on a contented eager look. On the way home he chuckled and played.

When he reached home he grabbed his mother's hand and walked her around and around the living room. At bedtime his parents tucked in a tired but contented child. The next day, with patience born of understanding, the mother cleared several intervals of time in her day so that she could give Larry the support he needed in his walking. With pride and eagerness he walked around and around every room. From then on his irritability began to disappear. He was no longer a baby, helplessly frustrated by his inability to get about but a person of achievement, with this basic urge satisfied.⁴⁰

c. *Empathy*. The third goal is that of empathy. Sophia felt that when a child had self-respect, he naturally developed respect or empathy for other children. It is important at this developmental stage for children to have chances to play with other children. In the previous example of Anthony, Lisl carried the idea of self-respect which all the children felt to respect being something which belonged to everyone. She saw how important respect was to Anthony as well as to herself and that respect for Anthony and respect for herself belonged together.

d. *Curiosity*. The fourth goal is that of curiosity. Part

⁴⁰ *Ibid.*, p. 19.

of a child's expanding knowledge is related to understanding the world around. As children explore the world, they are learning the delights of curiosity or that their world is a place in which they can learn endlessly. Sophia felt that children had an emotional need to feel their relationship with the natural world. She writes, "the wonder of the world seems naturally to take hold of young children, provided the adults with whom they associate are still sensitive to this same wonder. Children are thrilled by sights which have long since become commonplace to adults' eyes--a beetle crawling across a walk, or a spider's web on a lilac bush."⁴¹ These joyous times of wondering build a strength that helps the children face undaunted the disappointments brought by the immutable laws of nature. Sophia gives an example of a child struggling with the laws of nature and learning that the natural world as well as the purely human deserves respect and understanding.

'When you fell it hurt, and now you feel like kicking and kicking that stool. Lots of us feel like kicking when we get hurt.' But--and this is our main point--when the child's emotion has thus been expressed outwardly (instead of internally through perhaps a tensing of his digestive system) and he finally subsides, it is wise to say to him: 'But after all, kicking the stool now doesn't take care of next time. Where can you and I put it so that next time none of us will fall over it when we start to run again? When we put the stool in the right place nobody falls over it.'⁴²

However old one is he finds aspects of his world he does not understand. And his curiosity is called into play.

⁴¹*Ibid.*, p. 42.

⁴²*Ibid.*, pp. 43-44.

e. *Reverence*. The last goal Sophia saw as the heart of religion and the heart of all the other goals. This goal is the goal of reverence. As children gain understanding of self, others and the world, they sense the mystery or wonder of life. Children see that there is something marvelous about themselves, others and the world around which is worthy of respect and further understanding. This mystery of life Sophia calls "the basic intangible fact of our existence. The yearning to grasp its meaning is the eternal religious quest."⁴³ Children and adults should be led to see that wondering is a continuous life process and to delight in this endless discovery. Sophia writes, "When they (children) have glimpsed creative life in so small a world as a spider's web or an ant hill, when they have humbly faced the greatness and blessing of wind and rain and sunshine, when they have sensed a bit of the 'wonder part' in a few life forms, then and not till then are they mature enough to conceive worthily of a Creator of all."⁴⁴

The pre-school years are important one's in providing experience that leads to the goals of security, self-respect, empathy, curiosity and reverence. For as Sophia writes it is not until the child has some experience of these goals that he is ready to understand religious concepts.

4. Types of Experiences

Sophia felt that all life experiences were appropriate subject

⁴³*Ibid.*, p. 47.

⁴⁴*Ibid.*, p. 48.

matter for a pre-school for religious education. The curriculum should not be based on a plan as set down in a book but should rather depend on the interests and abilities of the children and the knowledge of the adult leaders. The natural experiences of children which call forth wonder have elements in them from which religious experiences may grow. Although at this age children cannot understand theological terms, the foundation for their later theological understanding is laid in these experiences. The group leader's central question is: "What kind of experiences call forth a special wonder or surprise or challenge their liveliest thinking and questioning?"⁴⁵

Sophia has chosen twelve natural experiences of three- and four-year-olds which in her experience have had special significance in children's wonderings. These experiences are recounted in the form of stories for three- and four-year-olds, in the three *Martin and Judy* books. In the stories Martin, four-years-old, and Judy, Martin's three-year-old neighbor, have special experiences which start them wondering. Children, who often wonder in the same way as Martin and Judy, enjoy hearing the stories. The discoveries and wonderings in the books provide a basis for discussion and encourage children in their own development. Sophia thought these books should be used as they relate to children's interests rather than children having to conform their interests to those of Martin and Judy.

One type of experience which Martin and Judy have are

⁴⁵Fahs, *Today's Children*, p. 179.

experiences with the forces of nature: such as rain, snow, sunshine or wind. In facing natural forces Sophia believes, "little children should begin to discover that in these natural happenings there is to be found an orderliness of sequence and a degree of dependability."⁴⁶ Children come to realize that there are powers that go beyond the understanding or control of human beings. And in time they realize that all humans share "a common dependence upon an inconceivably great unifying power that somehow seems to have been planned and seems to control the universe."⁴⁷ Sophia wants to guard against children being encouraged to reach the last steps in their thinking before they have the foundation on which to understand them. A young child is likely to picture God as a man with personal motives of anger or love. Children may resent God as being unfair. Sophia thinks that it is better for a child to have guided experiences which lead to a child seeing the greatness and dependability of nature before he is led to conceive of a definite God.

In "Off to the Duck Pond," Martin and Judy find that the pond is dried up and that there are no ducks. They would like to make it rain, so that the pond will be filled. But neither Martin or Judy or Martin's mother know how to make it rain or when it will rain. Martin's mother says, "When the winds blow the clouds over our heads. When the clouds spread out over the sky. Then it will rain. But I

⁴⁶Verna Hills, *Martin and Judy: In Their Two Little Houses*, p. vi. The twelve types of experiences are listed in this section of the book.

⁴⁷*Ibid.*, p. vi.

don't know when that will be."⁴⁸ Martin and Judy found out that although they wanted rain, other people didn't. The rain would spoil Mr. King's freshly painted steps and Mrs. Smith's picnic. Martin and Judy found out that rain was not all good or all bad. They were beginning to understand and accept the laws of nature.

The second type of experience relates to the mystery of life, or the power within things to grow. In a child this experience begins with the realization that some things are alive and some things are not.

In the story "Baby Sister and Sarah the Doll," Judy finds out that her little sister is growing, but when she measures her doll, it does not grow.⁴⁹ She also learns that babies move and get hurt when they fall but her doll Sarah does not. She wonders at how spiders know how to build nests without being told and of how robins build nests without being told. Judy was learning the special aspects of being alive, the "wonder-parts."

Related to understanding the nature of living things is the discovery that living things are born. As a child learns that living things are born, he will begin to wonder about his own birth. He will come to understand that there was a time when he was not and that somehow he is a separate person from his parents. Along with these realizations he learns that he is unique and that he alone is responsible for his own life.

⁴⁸*Ibid.*, p. 10.

⁴⁹*Ibid.*, pp. 21-30.

When Martin's mother is going to have a baby, Martin enjoys caring for his mother and preparing for the birth of the baby.⁵⁰ Martin plants seeds, waits for them to come up above the earth and watches them grow.⁵¹ Each plant that grows is different. Martin senses the wonder and excitement of beginnings.

A fourth type of experience is discovery of the fact of death. Children can be greatly disturbed upon learning about death or they can come to accept death as a natural part of life. This experience is one of religious significance as are the others which have been mentioned. Sophia feels it is important to face the issue sincerely with children.

Martin and Judy first learn about death when they find a dead bird. Judy's mother tells them, "When a live thing becomes dead, the part we call its wonder-part has gone out of it."⁵² She tells them she does not know where the wonder-part goes because it cannot be seen even when it is alive. Martin and Judy have already learned about objects which don't have life (for instance, Judy's doll). They know that objects that are not alive don't feel hurt. Martin and Judy and their mothers and fathers do not really understand death but they can know some things about it, learn to accept it as a part of life, and appreciate its mystery.

⁵⁰Verna Hills and Sophia Lyon Fahs, *Martin and Judy: In the Sunshine and Rain* (Boston: Beacon Press, 1940), pp. 49-60.

⁵¹*Ibid.*, pp. 61-72.

⁵²*Ibid.*, pp. 85-88.

A fifth type of experience deals with sickness. Sickness in young children may cause fear of unseen dangers or an abnormal feeling of helplessness. On the other hand children may learn to endure pain and to control their desires. In conclusion, a constructive approach to a child's sickness may help him in his later religious attitudes.

When Judy has a sore throat, she learns that she can help herself get over her cold. The doctor tells her what to expect and what to do to help. With this honest approach of the doctor, Judy is willing to use self-control and wait to play outside. Her sickness is one that led to her growing in understanding rather than being held back.⁵³

Another type of experience is that of shadows. Sophia sees that experiences which fascinate children are ones which have significance in children's growth. Sophia wants children to be led to see shadows as enjoyable phenomenon rather than things to be feared.

In the stories, Martin and Judy have a lot of fun with their shadows.⁵⁴ They watch the shadows follow them as they run around. They walk on the shadows made by the tree. They notice that their shadows are very small at noon-time and long in the afternoon. Martin and Judy's fun with shadows is meant to encourage other children to have fun with their shadows.

The seventh type of experience deals with children's understanding of the world of reality. In the stories, Martin is interested

⁵³*Ibid.*, pp. 33-36.

⁵⁴Hills, *Martin and Judy: In Their Two Little Houses*, pp. 37-44.

in his dreams. Martin dreams that he can climb trees and do things he cannot when he is awake.⁵⁵ His mother encourages him to enjoy his good dreams and to see them as a chance to reach beyond his limitations through his dreams, a chance to be imaginative. Dreams are not to be seen as silly or fearful happenings. Sophia writes, "How can a child really catch the significance of the invisibility of God until he has first realized the invisibility of his own real psyche?"⁵⁶

The eighth type of experience is related to social cooperation in the home and in the larger community. Each of us are part of a larger social body with our own special function within that body. Sophia sees this as a basis for the understanding of the brotherhood of all mankind.

In the stories, social cooperation begins in the home. In one story Martin's roof is leaking. His mother and father must give up something they would like to buy in order to get the roof fixed. Martin's sister must wait to get a bicycle. Martin wants to give up something also. He decides to give his father the money he had saved to buy a train book.⁵⁷ Through such examples, Sophia hoped that children who heard the stories would be encouraged to have similar experiences. These experiences would then form the foundation for ideals of kindness and love.

⁵⁵*Ibid.*, pp. 69-76.

⁵⁶*Ibid.*, p. ix.

⁵⁷Hills, *Martin and Judy: In Sunshine and Rain*, pp. 17-20.

Sometimes attitudes of love and respect can be seen more clearly if contrasted with attitudes of disrespect and jealousy. When children see the consequences of separation between people which result from these negative attitudes, they will have a deeper appreciation for love. If Christian values are taught merely as principles, the children's understanding will be shallow. But if they have experienced the results of different means of social relating, they can understand in concrete ways that cause and effect prevails in human as well as physical relationships.

In one story, Martin teases Judy. After a while Judy says she would rather play alone than be teased. After a time of playing alone, Martin decides he would rather not tease and be able to play with Judy than to play alone.⁵⁸

Some stories portray personal creative achievements. Sophia sees that these original creations are very important to children. The experience can be enhanced if children's contributions are appreciated because of certain qualities or because of the worth to the group. In this way achievements do not lead to self-centeredness.

One achievement which the whole neighborhood took pleasure in was Judy's little sister's learning how to stand. All had watched the little sister's growth and knew what an achievement this was.⁵⁹

The eleventh type of experience which Sophia feels is important

⁵⁸*Ibid.*, pp. 25-28.

⁵⁹Hills, *Martin and Judy: In Their Two Little Houses*, pp. 25-32.

for pre-school children is the experience of making choices. The ability to control actions purposefully is basic in the development of spiritual qualities. In the book Martin is often confronted with how he will use his allowance. He decides to save it until he can buy a train book. When the roof leaks on his family's home, he decides it is more important to contribute his money in order to get the roof fixed. Martin and Judy both must make many choices as they learn to play together and through their choices they learn.

The last type of experience which Sophia mentions is that of overcoming difficulties. In these experiences there is a growth of inner strength. Sophia writes,

These children may come later to realize that at such moments of inner strength, they have actually drawn upon resources far greater than those within their small egos. Let us first, however, so guide children that they may, at least, have these experiences.⁶⁰

This type of experience is seen when Judy awakes one night to a sound of tapping in her room.⁶¹ She calls her mother but her mother does not hear. Judy herself thought out what was making the noise. It was something that belonged to her room because there was no door opening or no one walking in her room. Judy knew all the things in her room. Finally, she could see well enough to notice it was only the window shade being blown by the wind. She turned over and went to sleep. Judy was able to overcome this difficulty on her own. No doubt, this experience increased Judy's confidence in her own strength.

⁶⁰*Ibid.*, p. x.

⁶¹*Ibid.*, pp. 77-80.

There are other types of experiences which are important to children, for example separation of parents. These experiences should be dealt with as they come up in the children's lives. Children should be guided, as Martin and Judy were in their experiences, in such a way that wonderings are encouraged rather than easy answers. The twelve experiences which Sophia picked are ones which are most common among pre-schoolers. The success of the books with children is evidence of the significance of these experiences for children.

C. ARTICULATION OF THE RELIGIOUS EXPERIENCE

When Mrs. Fahs relates social, emotional and intellectual development to a child's religious development, she sees aspects of development in terms of her theological understanding. Because religious development is equated with a natural healthy development, she does not dismiss the importance of historical meanings or a conscious religious understanding.

Mrs. Fahs seeks to lay the foundation for this conscious religious understanding in experience. She cautions against presenting religious content before a child has had the background of experience that enables real understanding. Sophia found that fantastic misconceptions of God were quite common among children. Children expressed such ideas as,

God can do anything, can't he, Mummie? He makes cars run over people.⁶²

⁶²Fahs and Manwell, *op. cit.*, p. 157.

How can God be in my house and Mary's house at the same time when the vacant lot is in between?⁶³

Because of her findings, Mrs. Fahs questioned religious instruction of young children being based on indoctrination of beliefs. Children were expected to accept theological conceptions which most adults had great difficulty with.

Although Mrs. Fahs saw that children were not capable of a real understanding of God, she saw children as already capable of understanding many things by the time they were three. Sophia urges teachers and parents to provide a rich variety of experiences for children and to encourage children in their wonderings about these experiences. The religious instruction should take a child's own, often un verbalized religion, into consideration. This child's religion should be seen as the basis for discussion, the starting point. In this way, the child's own world view or natural theology develops into a mature understanding. His religious beliefs relate to his experience. The child has a natural need for a mature, satisfying understanding. He needs to think and is capable of thinking things out for himself with some adult guidance. Sophia writes of this child's religion.

In short, if we can think of religion not merely in terms of a worded philosophy that centers in God, but rather in terms of a vital attitude towards life, then we must admit that a three-year-old has already a kind of religion of his own. The warp and woof out of which he has woven it are made of his wishes and fears, his satisfactions and his protests, his urges and his thwartings.⁶⁴

⁶³*Ibid.*, p. 158.

⁶⁴*Ibid.*, p. 160.

This picture of life--this childish religion--is surprisingly potent in its influence upon the child's further development.⁶⁵

Sophia goes on to explain how the maturing of a religious understanding can be encouraged.

Then, in order that these young children may begin to learn the values of meditative thoughtfulness, let us have informal conversations with them over the little happenings of the common days, sharing, if we can, something of the freshness of their enthusiasms.⁶⁶

We should keep always close to their actual experiences, providing for them wider and wider contacts as data for their meditations.⁶⁷

The methods discussed previously and the *Martin and Judy* books are a part of this kind of process.

Having shown the importance of a child's religion and how its development is encouraged, Mrs. Fahs continues by discussing how religious practices can be brought in at a level of a child's understanding. First she discusses how religious festivals can be presented to young children.

Mrs. Fahs thinks that Thanksgiving is probably the simplest festival to explain to young children. She sees it as a celebration of the bounty of the earth. The rain, the sunshine, the earth, the seeds all work together to bring the harvest. Thanksgiving may be a time when animals prepare for winter. Children can sense the dependable rhythms of nature. When the family comes together for the Thanksgiving meal, a child is likely to experience the secureness in

⁶⁵*Ibid.*, p. 161.

⁶⁶*Ibid.*, p. 165.

⁶⁷*Ibid.*, p. 168.

having his whole family joined together. These experiences which surround Thanksgiving can be talked about with children. They can talk about "What am I glad about?" Wordless music may move the children to spontaneous expression of feelings or provide the atmosphere to pantomime the activities which surround Thanksgiving. Children's appreciation is naturally expressed in many ways. Parents and teachers can be aware of these and appreciate the children's natural expressions.

In writing of the Christmas season, Sophia states that the details of the miraculous happenings surrounding Jesus' birth, found in the accounts of Matthew and Luke, can have little meaning. A child has little conception of time and the miraculous as being different from the ordinary. The birth of babies and the idea that Christmas is in a sense everyone's birthday is something that children can begin to understand. In the giving of presents, it is hoped everyone will know that someone is glad that he was born.

Sophia also urges that this time not be a time in which distinctions in faiths be made but rather a time when Jewish and Christian children can enjoy something of each others' celebrations and know the similarities. For both, it is a time of goodwill, peace and love. These feelings are important ones for children to sense and will later be the center of a mature religious understanding of their particular religious celebration. However, this love and goodwill should not be considered as only a part of Christmas but as something which is part of all the year. Children should be shown love consistently throughout the year.

The Easter celebration of the passion, crucifixion, the burial and the resurrection of Jesus is clearly not within a child's understanding. However, spring is full of the wonder of life. The child will notice the new leaves on the trees, new plants popping their heads above the ground, and baby animals. Children should be encouraged in their wonderings about spring and helped to experience and participate in the new life. They can plant seeds, water the ground, and watch the new plants as they grow. In this way, the child's understanding of the mysteries of life is developed.

Mrs. Fahs writes of the importance of prayer in children's lives. For some it has encouraged growth, inner controls and a realistic approach to life; for others it has led to a desire to remain childish or to a stunting of spiritual growth. Sophia encourages discussion of the wonderings of children as the beginning of prayer. She sees these discussions as a time of "meditative thoughtfulness." This name shows the feeling of these discussions which relates to prayer. The events of the day, the feelings of the children, their wishes and fears come out during these times. Sophia suggests that adults may end these discussions with an actual prayer that gathers up the thoughts of the children and give the children a sense of groupness or a beginning of a sense of ritual. The benefits of this type of prayer is a poise or self-understanding, an appreciation for the bountifulness of life and the dependability of nature of which the children are a part, the reach toward greater and deeper meaning and an understanding of the mystery of the universe, and a chance to

express the day's desires and inner longings.

To these suggestions of how religious practices might be presented in a meaningful way to children, Sophia adds that children will recognize the intimate sincerely expressed feelings of adults as having something of truth and value even if the children do not understand the words. Children may be honored in being asked to stretch their understanding. However, she adds, "the slower less verbal procedure seems to promise truer and more radiant spiritual results."⁶⁸ "Our position at the time of writing is that under the circumstances which prevail in our American democracy, the difference between *good education* and *good religious education* is one of emphasis rather than something added to the content of the curriculum."⁶⁹

D. SUMMARY

Mrs. Fahs' central theme is that "natural spiritual development is possible and desirable for little children."⁷⁰ This natural spiritual development is based on the child's experience, his own discoveries. His experience relates to his needs and level of development and to the child's here and now. His learning has real meaning for his life.

However, not every type of experience will lead to healthy religious growth. Sophia has in mind experiences of a special kind:

⁶⁸*Ibid.*, p. 171.

⁶⁹*Ibid.*, p. 182.

⁷⁰Hills, *Martin and Judy: In Their Two Little Houses*, p. xi.

those that take place in a loving and free environment. The group leader plays a crucial role. In this type of environment the child will develop security, self-respect, empathy, curiosity and reverence. The child will have been supported in his wonderings about birth, death, dreams and all the other experiences he may have had. Having met these experiences with a healthy attitude, the foundation for later mature religious beliefs has been laid.

Sophia sees the difference between good religious education and good education as one of emphasis rather than content. Although her concern is with religious education, she does not include religious teachings and history in the curriculum for young children. Rather, Mrs. Fahs urges teachers and parents to understand the religious significance of the ordinary life experiences of children, to provide many opportunities for children to have these experiences, and to help children in their wonderings about these experiences. Sophia suggests ways in which children can participate in religious festivals and prayer that will aid in their spiritual growth rather than lead to misunderstanding and confusion.

The theories of Sophia Lyon Fahs were developed over a long career which spanned the old world before the turn of the century and the modern world. Born at a time when traditional Christianity held an almost unquestioned position in America, Sophia grew up to become a leader in the progressive movement in religious education. With her wide perspective and long experience behind her, she stood firm in defense of her theories in the face of strong opposition. She has done

much to keep alive the progressive movement in religious education today. Her strong sense of commitment to religious education and her strong sense of values over years of tremendous changes in herself and the world deserve no small admiration.

CHAPTER IV

COMPARISON OF EVANGELINE BURGESS AND SOPHIA FAHS

A. BACKGROUND

Evangeline Burgess and Sophia Fahs grew up in different times and places. Sophia was born in China of missionary parents. Her parents were fundamentalist Christians, who believed in a strict family life. Sophia's society was based on the "old world view," as she later called it. Her parents' values reflected these views. Sophia's main interest in education was always in terms of religious education. But she felt a particular need to express the "new world view."

Evangeline was born in Pasadena, California. Her father was a building manager. Her parents were Baptists and considered their faith central to their life but the church did not have the same hold on the society when Evangeline was growing up. Evangeline's mother saw love as the central Christian doctrine upon which to bring up children rather than strict moral standards or discipline. The modern scientific method and the philosophy of John Dewey was already well accepted by society although these were by no means universally accepted. Evangeline became director of a secular nursery school and college.

In spite of these differences in their early life and careers, Evangeline and Sophia are remarkably similar. Some of the similarities

in their lives are that they were both bright students who went on to pursue a career. Both of these women also raised families and felt that their careers should not interfere with their family responsibilities. For both their central concern was early childhood education. They felt that in these years the basic personalities and values were formed. Progressive methods of education had the major influence on their own understandings of education. They based their theories on the findings of research in science, education and psychology. Both women started out teaching in a traditional authoritarian structured approach. Both changed their teaching style as they taught and continued to grow and change throughout their careers. In addition Mrs. Fahs brought her understanding of religion. Both women were always active in the church. Evangeline was in a Congregational-Unitarian Church; Sophia became a member and minister in the Unitarian Church.

However, it is rather in their theories than in their lives that we find the greatest similarities.

B. PHILOSOPHY OF EDUCATION

The educational philosophies of Evangeline Burgess and Sophia Fahs are strikingly similar. Both philosophies are based on the discovery method. The child is given freedom and time to discover on his own.

The teacher, in the process, is more of a facilitator or guide than a person who imparts knowledge. The teacher is a learner as well as the child. Democratic methods are used in the classroom rather

than authoritarian. In other words, the teacher is a real person to the children and the influence of the teacher comes through her support and acceptance of the children.

With support and acceptance, a child will naturally seek to satisfy his needs and move on to the next developmental level. As seen by Evangeline and Sophia, the growth process is an individual one. Each child has his own pace of development and his own particular way of developing. The concept of growth as a continuous process and the understanding of stages of development are important to both Evangeline and Sophia.

The attitude of the teacher is also important in that how a teacher teaches is a lot of what a child learns. If a teacher relates in positive social ways, the children have a good chance of learning to relate positively. A favorite poem of Evangeline states that, "If a child lives with acceptance, he learns to love."¹ Sophia wrote, "This assurance of love then leads to the beginning of an ability to give love as well as to receive it."² These are closely related.

The process of discovery also calls for a rich physical environment. There needs to be a lot of space and equipment that requires the use of a child's imagination and muscles. Both Evangeline and Sophia saw that experience must come before abstract thinking. A child cannot understand the properties of water without a lot of playing with water.

¹See above, p. 23.

²Sophia Lyon Fahs, *Today's Children and Yesterday's Heritage* (Boston: Beacon Press, 1952), p. 37.

Lastly, both Evangeline and Sophia saw that the home life was very important in terms of how a child got along in school. A child's major learning took place before he was five. This means that not only is nursery school very important but also much of his learning has taken place before he has entered school. Evangeline and Sophia urged close home-school relationships.

Evangeline and Sophia's methods are basically the same. Their differences come in their approach. One comes to early childhood education through secular education; the other through religious education. In her book, *Values in Early Childhood Education*, Evangeline shows that the discovery method is the most beneficial in a child's social and emotional and intellectual development. While Sophia is concerned with social and emotional and intellectual development, her major concern is with religious development. She feels that if other aspects of a child's development are healthy, his religious development will also be healthy. Due to her particular interest, Sophia, then, goes another step than Evangeline and states that the discovery method is the one which is most beneficial to religious development.

C. VALUES

Evangeline adapted her set of values from those which the Friends used in founding Pacific Oaks. The values she held for children are the unique importance of every individual, community, harmony, simplicity and growth as a life long process. Sophia's values coming from her perspective of growing up in the old world, rigid,

authoritarian viewpoint, she reconstructed traditional religious values. Sophia values love, freedom and growth as a life long process.

The two sets of values of these two women are not to be seen as varying greatly. The central value of Evangeline was the unique importance of every human being. Sophia calls her first value love. However, she defines it in a similar way to the way Evangeline defines the unique importance of every human being. For Sophia, if a parent loves his child, he accepts the child as being unique and allows the child to grow at his own pace and in his own way. This love does not put conditions on loving a child but sees him as special just as he is.³ In this kind of affirming relationship, Sophia finds God.

In Evangeline's philosophy of education, freedom is the pre-supposed basis or foundation of the discovery method.⁴ Sophia does not see freedom, love and growth as the only important values. Rather, she emphasizes these as the foundation from which other values develop. In the study of the effects of freedom over authoritarian controls which Sophia sights, the values of community, harmony and simplicity developing naturally in a free and loving atmosphere. In relation to community it was found that the children were betterable to tolerate differences, were more oriented towards love and were better able to incorporate the values of society. In terms of harmony, the children were less oriented towards hateful propaganda and the glorification of

³See above, p. 85.

⁴See above, pp. 28-29.

war. They were able to accept differences in people. In terms of simplicity, the children were more open and direct in expressing their feelings and saw their father more as a companion than a person with authoritative power.⁵ Both Evangeline and Sophia see freedom as basic to the discovery method and the later development of a democratic and healthy life attitude.

The last value discussed in relation to both Sophia and Evangeline is the value in growth as a life long process. There is never a time when we "know it all." Understanding is not something one either has or does not have. There are levels or stages of understanding. A small infant has already learned many things necessary for later levels of understanding. Parents and teachers learn through and from their children.

Although Evangeline and Sophia's backgrounds are different, their values are similar.

D. GOALS

The difference in approach of Evangeline Burgess and Sophia Fahs can be seen clearly through their goals. Evangeline's developmental goals for pre-school children are related to emotional, social and intellectual development. Sophia emphasizes that in these goals is the foundation of religious development. In spite of this difference their goals are strikingly similar.

⁵See above, p. 87.

Both Sophia and Evangeline see that security in relationships with adults is the basis on which the developmental process takes place. Sophia writes that the "fertile soil" for the child's growth is laid down when parents provide "emotional security for the child and the accompanying sense of accomplishment and individual importance."⁶ Evangeline speaks of this as a child "trusting the world enough to explore it."⁷ When a child feels secure, he has basis from which to experiment and try new things. He knows that someone is looking out for him.

The first goals Evangeline speaks of is learning about self. This goal is divided into three parts: independence, initiative and self-respect. All of these are important to emotional development. As the other goals, this goal is a life long process. When a secure emotional base has been provided, a child begins to seek independence and to have initiative and self-respect. Sophia considers self-respect an important part of a child's spiritual development and one of the foundations on which a mature theological understanding is built.⁸

The second goal which Evangeline mentions is that of learning about others. In a paper made up by the teachers at Pacific Oaks, this goal is defined more specifically as learning to enjoy relation-

⁶Sophia Lyon Fahs, and Elizabeth Manwell, *Consider the Children--How they Grow* (Boston: Beacon Press, 1951), p. 12.

⁷Evangeline Burgess, *Values in Early Childhood Education* (Wallingford, PA: Pendle Hill, 1967), p. 14.

⁸See above, p. 89.

ships, learning to be sensitive to the feelings and needs of others, learning to work out differences and learning to cooperate on a common task.⁹ This goal is important to the social development of a child.

Sophia also feels that the natural goal for a child who has developed self-respect is respect for others. Unless a child can respect himself it is difficult to respect and see the worth in others. The importance of this goal is seen in terms of a later healthy theological outlook. A mature faith requires a child to take the step from self-respect to respect of others. Respect for others means empathisizing or being sensitive to others' feelings and seeing others as unique individuals with their own special contribution to make.

The last goal Evangeline mentions is that of learning about the world around; learning the laws of nature, the property of materials, the difference between living and inanimate things, the roles of people in this world and one's own relationship to the world. These are important to a child's intellectual development particularly.

Another of Sophia's goals for spiritual development is similar to Evangeline's goal. Along with respect for others, Sophia sees that it is important to respect the natural world and to become acquainted with its laws. She states this as the goal of curiosity or wondering and exploring.¹⁰

These three goals and the cornerstone for them of security

⁹See above, p. 40.

¹⁰See above, p. 90.

are common to both Evangeline and Sophia. However, Sophia includes another goal. This is the goal of reverence. Reverence is a part of self-respect, respect for others and respect for the natural world. Reverence is defined as a deep, underlying respect for all of life.¹¹ Sophia feels that behind all these other goals in development is a yearning to grasp the meaning of life itself. In pursuing these goals, a child has sensed the wonder or mystery of life. This sense is what Sophia feels is reverence.

Although Evangeline and Sophia have the same goals, Sophia sees the goals of Evangeline in terms of spiritual development rather than strictly social-emotional and intellectual development. Sophia senses that these goals form the basis of religion. At the heart of respect for self, others and the natural world is the yearning for the meaning of life itself and a sense of life's inevitable mystery.

E. TYPES OF EXPERIENCES

Both Evangeline and Sophia felt that the experiences of children in a pre-school program should depend on the individual children. The teacher provides a rich environment and a sense of well-being for the group. The teacher protects the children from harm and encourages them to try activities which will challenge their growth. However, the children are trusted to know their own interests, their own needs and their own level. The teacher trusts that in a healthy environment

¹¹See above, p. 92.

a child wants to grow and seeks a satisfying life.

As has been mentioned, Evangeline wants the experiences to lead to greater understanding of self, others and the world around. In this, she sees social, emotional and intellectual development taking place. The set-up of the yard is left to the individual teachers. The teacher at Pacific Oaks deals with important life experiences as they occur.

Sophia also believes that the set-up of the classroom needs to be left to the teacher and the students. Her concern with a child learning greater understanding of self, others and the world is, however, in terms of spiritual development. As curriculum director for the Unitarian Church, Sophia looked into those experiences of young children which were special moments of discovery or wondering for children and, therefore, important points in spiritual development. She felt that as these experiences occurred in children's lives the teacher should be aware of their importance to children and support children in their wonderings about these experiences. Therefore, Sophia provided the *Martin and Judy* books to help teachers deal with important life experiences as they occurred.

F. SUMMARY

Evangeline and Sophia's philosophy of education, values, goals and the types of experiences which were considered important are essentially the same. Evangeline was a director of a secular nursery school. Sophia was principal of the Union School of Religion, on the

staff of the Riverside Church School and curriculum director for the Unitarian Church. Their difference is in terms of their viewpoint on their philosophy. Evangeline sees social, emotional and intellectual development taking place in this philosophy. Sophia sees religious development taking place within this same philosophy. Both women have been prominent pioneers in the field of early childhood education: one in secular education through Pacific Oaks, the other in religious education in the Unitarian Church.

Sophia's philosophy is valuable in understanding the relation of the philosophy of Pacific Oaks to a philosophy of religious education. Pacific Oaks provides an ideal place to observe how this philosophy is practiced and to observe social, emotional, intellectual and spiritual development.

CHAPTER V

IMPLICATIONS FOR RELIGIOUS EDUCATION

A. INTRODUCTION

At this time the importance of early childhood education is becoming well-known and the need for nursery schools is increasing. Churches with spacious classroom facilities are finding that nursery education not only provides a service to the community and enlarges their own church program but also enriches the lives of young children. They are sensing that nursery schools can be a vital part of their religious education program.

Church school programs are also being influenced by the discovery method and the idea of experienced based learning. The discovery method has led children to wondering about life, values and the very concepts religious schools are attempting to teach. Secular schools using the discovery method are led to deal with these wonderings and are intimately involved in the child's spiritual growth. Sunday schools are realizing the value of the discovery method for even a once-a-week program.

At this time, the theories of Evangeline Burgess and Sophia Lyon Fahs can be of great assistance to churches who are considering nursery education, which may include a child's most important school years.

Through her teaching experience with young children, her years

on the faculty at Union Theological Seminary in Christian education and her work with the Unitarian curriculum, Sophia has spent years refining her philosophy of religious education and can help in understanding the relation of theories of pre-school education and child development to religious education and spiritual development.

Pacific Oaks has long been a leader in the field of early childhood education. Pacific Oaks was one of the early schools to give a specialty in early childhood education, a part of Head Start from the beginning, and one of the first schools to give an early childhood credential. Members of the staff at Pacific Oaks have been in advisory positions for other nursery schools and programs related to early childhood education and childcare. Pacific Oaks and the theories of the long time director, Evangeline Burgess, have much to give to those involved in the religious education of young children.

Many students from the School of Theology in Claremont and persons involved in religious education have become involved in various aspects of the program at Pacific Oaks. This experience has added much to their understanding of children and early childhood education. However, what has been most exciting is the type of learning and relating seen taking place at Pacific Oaks. Students from the School of Theology and persons from various churches have seen the religious values they hold being taught and learned through experience in ways that express these values more beautifully than could ever be put down in words. Some of these students have gone on to incorporate these insights gained at Pacific Oaks into programs of education at a church.

The following two case studies are examples of church nursery schools started by persons who have attended Pacific Oaks and have been strongly influenced by its philosophy. These two studies illustrate how the philosophy of Evangeline Burgess and the discovery method can be incorporated into the educational program of a church. In both cases a church related day nursery school is set up rather than a Sunday school. However, the influence of the day nursery upon the Sunday school will be discussed as well as how the discovery method was observed being used in the Sunday school program. Prior to the discussions of the Sunday school programs, there is a discussion of how the day nurseries were set up: planning, organization, physical setting, guidelines for teachers, and parent and teacher education. The appendix includes the California state requirements for a day nursery school.

Persons concerned with establishing and running an early childhood program can receive assistance from Pacific Oaks through several programs. These persons may take courses at Pacific Oaks as a special student or as a student enrolled in one of the programs. A consulting service is also available.

B. A CASE STUDY: THE CHURCH OF THE GOOD SHEPHERD¹

When the Rev. Fred Trevino came to the Church of the Good

¹This information was obtained through an interview with the Rev. Fred Trevino of the El Monte Methodist Church, November 7, 1972, and observations at the Nursery School (November 9, 1972), and the Sunday School (November 29, 1972) of the Church of the Good Shepherd.

Shepherd in June 1968, plans for a nursery school were underway. During the summer Mr. Trevino observed extensively at Pacific Oaks. He expressed that the experience at Pacific Oaks was in a sense a revelation and that what he learned formed his basis of understanding of early childhood education. Of particular importance was the concept of seeing children as persons or of the uniqueness of individual children. Many ideas for equipment, teachers' meetings and parent coffee klatches came from Pacific Oaks. A state representative gave a lot of advice and assistance in getting the program underway.

The nursery school opened in September with 33 students, one full-time teacher and two part-time teachers. A committee of parents in nursery school and people from the church was formed to set the policies of the school and to be the administrative board. The Director of Christian education was a member of the committee as the head teacher from the school was a member of the various related committees of the church. Rev. Trevino saw the importance of a strong administration with clear-cut policies and goals. He called for lesson plans, guidelines for teachers and salary schedules. Fred Trevino encouraged the type of open structure found at Pacific Oaks. At the beginning the head teacher was opposed to open structure, the requirement for teacher meetings, and for the teachers being required to take a course every year. The result of the authoritarian approach of the head teacher was friction among the staff of teachers. After an accident, she did not return. The school struggled on during her absence. However, during this absence the teachers experienced a new freedom and a new type of

relationship with the children. The Committee became convinced of the value of the discovery method when they saw the effect it had upon the children and heard the glowing reports of parents and teachers. A student from Pacific Oaks and a member of the church became the new teacher-director. The weekly staff meetings helped the teachers to open up more and talk about their concerns for the children.

At the present time there is a new director, Michele Gobel. There are 93 children--about 15 to a class. Each class has a head teacher, an assistant teacher and a student teacher. The school runs from 8:45 - 11:30. Michele sees the schedule as flexible; only restricted by the fact that the necessary staff for the children to be outside is not available all morning. The school is self-supporting as it has been from the beginning. It is supported by tuition which is \$25.50 per month for a three-day session. At present the school has a waiting list.

The rooms are spacious. Each has a play house area, a block area, a music and a reading area, tables for crafts, animals and a science area. The outside area has a wood-working area, painting easels, swings, a slide, jungle gym, sand play area, travel bars, springs, bikes and a boat treehouse. The area around the church has a lot of grass and trees for walks with the children. The environment is a rich one for children and one which is used well by children. Rev. Trevino hopes that the school will move to the yard plan which Pacific Oaks has. This is possible since the church owns many houses around the church which could be used as separate nursery class areas.

Communication with parents is considered very important. A

parent conference is required of every parent before the start of the school year. Several conferences with the teacher or the director are held during the year. Files are kept on each child. A series of coffee klatches are held each month in which the director discusses different aspects of early childhood with the parents. There is also a monthly newsletter which keeps the parents informed as to what is happening in the school.

The goals of the school are stated as follows:

To provide an atmosphere in which each child is lovingly respected and accepted as an individual with his own special needs;

To encourage his physical maturity by providing equipment and materials to develop coordination;

To stimulate curiosity and awareness of the world around him by exposing him to activities related to his physical world;

To encourage imagination and creativity by providing experiences with art media and musical activities;

And to develop at his own rate into an emotionally healthy individual with good feelings of self-identity and personal worth.

Our entire curriculum is designed to further these goals. The faculty continually observes each child's growth and development, often revising lesson plans to meet changing needs.²

One teacher at the school presently, who was once a student at Pacific Oaks, feels that the values are basically the same as those at Pacific Oaks. The concern is with the individual child and his growth. She sees learning how to relate with other children as a prime goal

²*The Nursery School Handbook* (Arcadia: The Church of the Good Shepherd).

for her group. The differences are mostly in terms of structure. There is a college associated with Pacific Oaks. At Pacific Oaks there are teacher meetings daily and students needing to observe. Head teachers have responsibilities of professors. The above mentioned teacher at the Church of the Good Shepherd feels that there is more planning and sharing of ideas by teachers from all the classes together than at Pacific Oaks. There is a weekly suggested lesson plan for all the classes. During the week which deals with transportation, a school bus comes. All the classes can take advantage of this visit. Before another week with puppets as the suggested lesson, a teacher training session is held in which teachers share knowledge and necessary materials are gotten together for all the classes. This teacher finds this type of structure which is flexible helpful.

Although the Nursery School is considered an integral part of the educational ministry of the Church of the Good Shepherd, it is not called a Christian school. After much discussion, the Committee decided that in order for the school to encourage people of different religions, races and national origins the name would be limited to Nursery School. Religious lessons and practices are not a part of the school. However, the director of the nursery school and the director of the Christian education of the church work together closely. Michele Gobel is a member of another Methodist Church and encourages the "spiritual" development of the children in the school. She is also grateful for the spacious school area provided by the church.

The director of Christian education sees many advantages of a

nursery school for the church school program. A surprisingly large number of pre-schoolers who attend the church school are also in the nursery school. Church parents are encouraged to send their children to nursery school and are given priority in registration. Since the room and many of the children are the same for church and nursery school, the children feel at home. They know the play equipment and make good use of the play time. The children associate church and school together.

Although the Sunday program is shorter (one hour as compared to two hours and forty-five minutes), the program for three-year-olds is basically the same on Sunday as it is during the week. The Church School director feels that children this age have tremendous amounts of learning to do in the area of social relating. The program for them consists mostly of songs, crafts and free play. There is time for children to learn to work together.

For the four-year-olds, she feels that love and acceptance by the teacher and social learning is still central but that children can, in addition, begin to understand some of the Christian beliefs if these beliefs are presented carefully. This means that material must be related to a child's experience. The church, the minister, religious holidays and sharing are some of the topics which are presented that are within a child's experience and understanding. A counselor works with each grade level to help teachers incorporate the Methodist Curriculum materials into their program in a way that is meaningful for the children.

In the fall of 1972, a child in the pre-school was killed in an automobile accident. Helping the children deal with the death of their friend became the curriculum. The children were included in the memorial service. Dr. Paul Irwin, from the School of Theology, came to help the teachers deal with the situation. This is one example of how the program is flexible and the important wonderings and concerns of children's lives are encouraged. The available equipment due to the weekday nursery enriches children's Sunday school experience; so that wonderings can be encouraged.

Although the day school is not especially religious, it strengthens the Sunday school in many ways. The Sunday school likewise strengthens the day school program. The two schools are worthy examples of many of the theories of Mrs. Burgess and Mrs. Fahs. The discovery method is practiced, the values and goals are similar to those of the two women. The day nursery is similar to Pacific Oaks in that both are secular schools. The Sunday church school struggles with how to guide children in their religious faith in a way meaningful to the individual children. In this way the Sunday church school is similar to Mrs. Fahs'.

C. A CASE STUDY: CLAREMONT UNITED METHODIST CHURCH³

When the Sunday school rooms were built, the Claremont United Methodist Church had the idea of starting a day nursery. The rooms were made to meet the specifications of the state of California for day

³Information for this section was obtained from observations of the Nursery school November 16, 1972 and of the Sunday school November 19, 1972.

nursery schools. The church considered a day nursery an important part of the educational program of the church. Betty Taylor, who had studied at Pacific Oaks, helped to set up the school and was the first teacher-director. Staff members from Pacific Oaks were consulted in the planning of the school. The resulting influence of Pacific Oaks upon the school is reflected in the philosophy, the emphasis on parent education and the equipment.

The purpose of the nursery school is stated in its constitution.

The purpose of the Claremont United Methodist Nursery School shall be to provide an atmosphere of Christian nurture for young children in which they can experience love, trust, acceptance and achievement. The school seeks to support family relationships, encouraging parents to participate in the learning experiences of their children and reinforcing their sense of confidence and adequacy in their role as parents.⁴

The goals for the children are that they experience love, learn to trust, and grow in awareness of the world around.⁵ The author sensed that with the high staff-student ratio (about 5 to 1) that the children experienced care and knew that they were loved. The availability of materials to the children provides a freedom for the children and aids in their growth. The children were able to make a good choice of activities. One child worked intently for about 45 minutes as he was learning to use scissors. He seemed unbothered by a group pow-wow and sing going on in the room.

⁴*The Claremont United Methodist Church Nursery School Constitution* (Claremont: The Nursery School Board, October 14, 1970) p. 1.

⁵*Ibid.*

The education of parents receives equal emphasis as that of children. The school is run as a parent cooperative. This has benefits for children in terms of bringing additional staff, talent and better home-school relationships; however, for the parents it provides many opportunities. Not only do the parents become familiar with how their child relates at school, how the program is set up and with the teachers but also the parents grow in their awareness of children and in confidence of their own ability to relate to children. The author noticed that parents picked up on successful ways other teachers had of dealing with the children. The daily staff meeting gave a chance not only for the parents to give suggestions but also to ask questions and learn themselves. Parents were also challenged to be creative and to a satisfying experience in democratic and religious living.⁶

The children are free to choose to play inside or outside as long as the weather is good. The outdoor equipment includes many apparatus that call for climbing, a sand area, swings, paints, crafts, tricycles, trees and dirt. The indoor equipment includes play house centers, blocks, animals and table toys. The children are free to go to the different rooms although they have one room in which they have juice, at which they are picked up and where they generally play. The rooms do not appear elaborately decorated by adults. Children's pictures look hurriedly tacked up on the walls; however, the rooms give the appearance of being functional, flexible and a place for children.

⁶*Ibid.*

All children are encouraged to participate in juice time, which is also a time for the group to talk and share together. Grace is said before juice. For the four-year-olds, there is a story or time for a group activity after juice. Many children participated in a group sing as the teachers led music and songs before the children left for home.

The nursery school is named the Claremont United Methodist Nursery School. In the folder for parents, there is mention that a part of the program is the nurturing of a sense of awe and wonder which "are the small child's first experience of religion."⁷ It is hoped also that religious living is a part of the parents' experience and that the parents understand how play relates to religious nurture in children.⁸ Although a formal program of religious education is not carried on, the program is seen as a part of the educational ministry of the church. The school is still open to children of all denominations. The emphasis of children feeling good about themselves could be considered a part of all religions.

Mrs. Lois Seifert, the church's Director of Christian Education, believes that a good day nursery makes a good Sunday school and a good Sunday school makes a good day nursery. She is very supportive of the nursery school program and encourages the Sunday school teachers to make use of the rich environment available from the day nursery and to

⁷Alice V. Keliher, *Handbook for Parents* (Claremont: The Claremont United Methodist Church Nursery School), p. 2.

⁸*Claremont United Methodist Church Nursery School Constitution*, p. 1.

incorporate play into the program. Mrs. Seifert also feels that it is important that children begin to develop a religious understanding. The Methodist curriculum materials are provided for the teachers' use and the teachers are encouraged to make use of this curriculum. The children can verbalize what they are learning through their play and learn about the church. The majority of the children in the pre-school room in which the author observed were also enrolled in the day school. Most of the children also stayed for a full hour and a half on Sunday. The relation of church and school is close. By being aware of the relation of discovery and play to religion, this relationship is strengthened.

D. QUESTIONS FOR CHURCHES

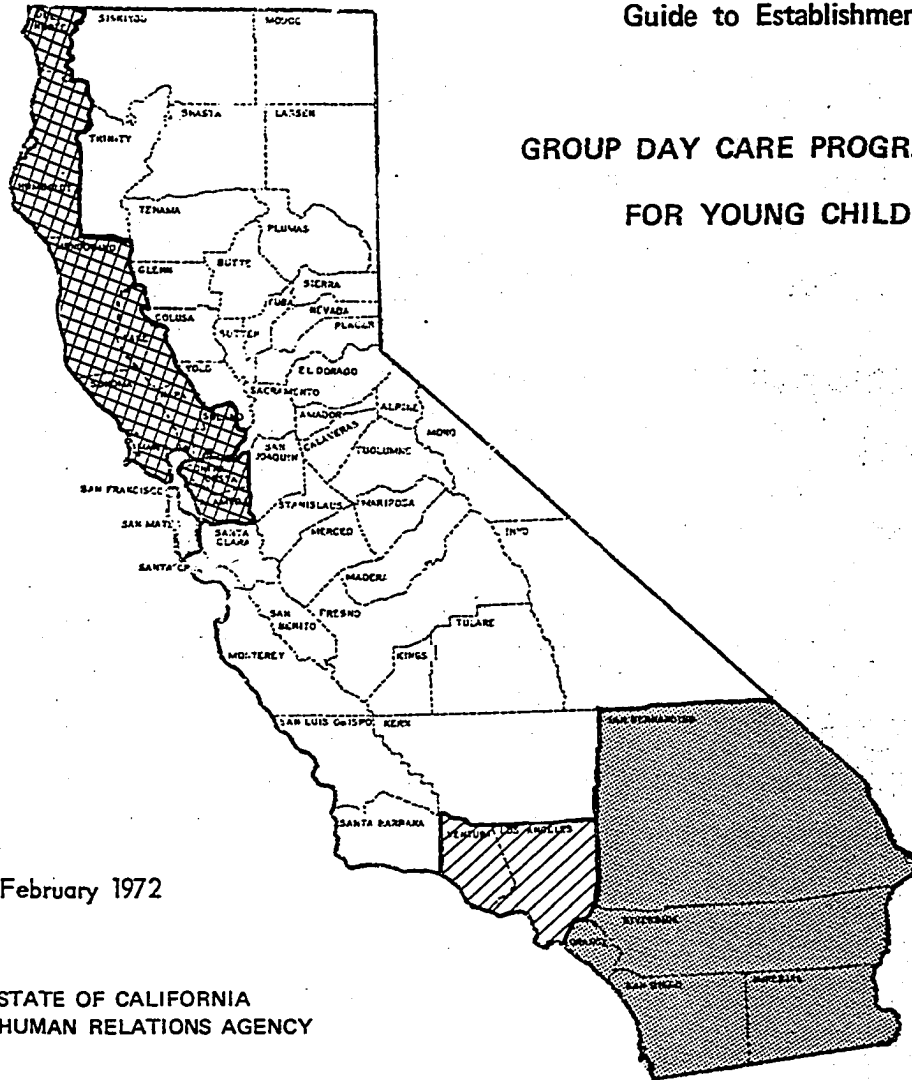
In the light of this study it is suggested that churches interested in nursery education would be aided in their planning by considering the following questions as guidelines to decision making.

1. Does the church have a reasoned philosophy of education?
2. What importance does the pre-school educational program hold in relation to the total church life?
3. Has the church developed an understanding of the importance of activity or play for religious education?
4. Does the teacher consider the method of learning or how the teacher relates to the children as central to the childrens' learning?

5. Is the relation between social, emotional, intellectual and spiritual growth understood?
6. Is learning based on experience?
7. Are children's interests and wonderings listened to and encouraged?
8. Is the environment and the equipment in it for children and are they such that they attract children?
9. What type of teacher training program is there?
10. Do the teachers have some understanding of child development?
11. What type of parent education program does the church have?
12. Is there close contact between the parents and the teachers?
13. Has a day nursery been considered as a possibility?
14. Is it possible for the Sunday program to be longer than an hour?
15. Is the board for education taking an active interest in the pre-school program, setting policies and guidelines, lending teachers needed support and making themselves aware of the program which their policies effect?

APPENDIX

Guide to Establishment of
**GROUP DAY CARE PROGRAMS
FOR YOUNG CHILDREN**



February 1972

STATE OF CALIFORNIA
HUMAN RELATIONS AGENCY

DEPARTMENT OF SOCIAL WELFARE
744 P Street
Sacramento, California 95814

LICENSING REGIONAL OFFICES

CENTRAL CALIFORNIA REGION

Alpine	Mariposa	Santa Clara
Amador	Merced	Santa Cruz
Butte	Modoc	Shasta
Calaveras	Mono	Sierra
Colusa	Monterey	Siskiyou
El Dorado	Nevada	Stanislaus
Fresno	Placer	Sutter
Glenn	Plumas	Tehama
Inyo	Sacramento	Trinity
Kern	San Benito	Tulare
Kings	San Joaquin	Tuolumne
Lassen	San Luis Obispo	Yolo
Madera	Santa Barbara	Yuba

LOS ANGELES REGION

Los Angeles
Ventura

SAN DIEGO REGION

Imperial
Orange
Riverside
San Bernardino
San Diego

SAN FRANCISCO REGION

Alameda	Mendocino
Contra Costa	Napa
Del Norte	San Francisco
Humboldt	San Mateo
Lake	Solano
Marin	Sonoma

**GUIDE TO ESTABLISHMENT
OF
GROUP DAY CARE PROGRAMS FOR YOUNG CHILDREN**

PURPOSE OF GUIDE

This guide is for persons or organizations who want to give care and guidance to a group of preschool and school age children, during part or all day, in the absence of their parents. It is intended for those planning to direct group day care programs and not for persons interested in being licensed for family day care.

The guide includes a brief description of: how to secure a license; objectives of all types of group day care programs for children; programs which meet basic standards.

LEGAL RESPONSIBILITY FOR LICENSING

The legal responsibility for the Department of Social Welfare is defined in the Welfare & Institutions Code.

License Required (W&IC)

"16000. No person, association, or corporation shall, without first having obtained a written license or permit therefor from the State Department of Social Welfare or from an inspection service approved or accredited by the department:

- (a) Maintain or conduct any institution, boarding home, day nursery, or other place for the reception, or care, of children under sixteen years of age, nor engage in the business of receiving or caring for such children, nor receive nor care for any such child in the absence of its parents or guardian, either with or without compensation.
- (b) Engage in the finding of homes for children under sixteen years of age, or place any such child in any home or other place, either for temporary or permanent care or for adoption."

HOW TO APPLY FOR A LICENSE

Before making any financial commitments such as renting or purchasing property or building, or entering a franchise agreement, you should learn about the licensing requirements for group day care from an office of the State Department of Social Welfare. The addresses of these offices are shown on the inside back cover of the guide. Please telephone or write for this information. Each nursery must be licensed individually.

The Regulations for Day Nurseries may be purchased from Documents and Publications, P. O. Box 20191, Sacramento, California 95820. In ordering, please request Title 22, Division 2, California Administrative Code, and enclose \$3, plus 15 cents sales tax on orders for delivery in California. The cost for amendment service is \$2.50 per year (no tax).

There is no charge for the license, which is required by the Welfare and Institutions Code Section 16000. It is a misdemeanor to operate a nursery without a license and the department has authority to deny an application or revoke a license when Regulations are not met.

Family day care homes are licensed by local welfare departments in most areas of the state. Such homes usually serve six or fewer children. In some instances, under special conditions, family day care homes are permitted to serve as many as ten children. Regardless of size, the foster families' own children under 16 are counted in determining the number for which the home is licensed.

GRANTING OF FIRST LICENSE

The length of time it will take to receive a license for group day care usually depends on how quickly you can meet the requirements and the department can secure a clearance for fire safety.

The standards apply to all types of group day programs for young children, whether they are part or full day, or operate five or less days a week. They were developed by the department with the assistance of representatives of day nurseries, nursery schools and parent-cooperative nursery schools and of professional persons in nursery education, child welfare and child health and nutrition.

The applicant for a license is responsible for learning about and meeting the requirements of local regulatory agencies such as zoning, building and safety, health, etc.

When the State Department of Social Welfare regulations are met, a license is granted showing the maximum number of children who can be served at any one time, their ages and any other necessary limitations. The number of children

permitted depends on several factors such as: space, number of staff, equipment, etc. The license is issued for one year.

RENEWAL OF LICENSE

The law provides that a license be canceled automatically if the application for renewal is not on file with the department at least ten days before the expiration date. In order to complete the renewal process, the department will send the renewal application well in advance of the date on which the license expires.

NOTIFICATION OF CHANGES

A license is granted to a particular person or organization at a particular location and, therefore, cannot be transferred to another person, group or place. The department should be notified well in advance of any proposed changes such as: plans to lease or sell, moving to new location or change in name of the nursery.

Also the law requires that the department be notified within 48 hours if there is any change in administrative personnel.

OBJECTIVES OF PROGRAMS FOR YOUNG CHILDREN

Whether privately owned, profit or nonprofit, all group day care programs are part of community services to parents and children. This is true whether they give care and guidance during part or all day to children of working or nonworking parents.

"The goal of day care services is to help parents retain and carry out their full parental rights and responsibilities at the same time that it supplements for children, the care and guidance of parents for certain hours of the day."^{1/} Whether the programs are called day nurseries, nursery schools, day care centers or parent-cooperatives, they must meet the basic emotional, physical, mental and social needs of the children.

To know what these needs are and how to meet them, persons working with young children need to have considerable knowledge and skills relating to group day care as developed by the professional fields of early childhood education, child welfare and child health.

"A happy, secure childhood is the foundation upon which a stable, responsible adulthood is built."^{2/} A child is "happy and secure," when his family and other adults in his life:

^{1/} "Guide to the Operation of Group Day Care Programs," Child Welfare League of America, Sowers Printing Company, Lebanon, Pennsylvania, May 1953.

^{2/} "The Creative Nursery Center," Winnifred Y. Allen, Doris Campbell; Family Service Association of America, 122 E. 22nd Street, New York 10, New York.

1. Respect his right to grow and develop in every way at his own rate;
2. Set affectionate, protective controls on his behavior;
3. Give him loving, sympathetic and understanding help with his many "growing pains" and problems.

Although all children go through the same stages of growth, each is different. Each child brings into the world his own individual: speed of growth, limits of intelligence, body structure, energy drive and sensitivity to pain, noise and light.^{3/} Therefore, group day care programs must meet individual as well as group needs.

Staff of the programs share with parents the goal of helping children develop as individuals, while also learning to live happily with other people.

Everything that happens to a child in group day care affects him for better or for worse. Therefore, all facilities at hand, the staff, the building, the space and equipment must be of a quality and quantity and be so used that the entire nursery day is a happy and wholesome experience for the children.

PROGRAMS MEETING BASIC LICENSING STANDARDS

The following describes group day care programs which meet the basic licensing standards. The specifics of the department's regulations are in Title 22, Division 2, California Administrative Code.

GROUP CARE FOR INFANTS UNDER TWO YEARS OF AGE

Group care of children under two years of age is permitted in a nonprofit agency for children for whom there is no reasonable alternate care. This care should be of the highest quality to minimize the possible damage that could occur in group care of very young children. Subchapter 5 in Title 22, Division 2, specifies requirements for infant group care.

GROUP CARE FOR CHILDREN OVER TWO YEARS OF AGE

Children between two and three years of age are admitted only if they are ready for group day care. Usually children younger than three still need the individualized care of a mother or mother substitute. The children accepted are in good general health.

^{3/} "How Do Your Children Grow?" Association for Childhood Education International, 1200 Fifteenth Street, N.W., Washington 5, D.C.

ADMISSION

Before the child is accepted, the director must have one or more interviews with the parent to determine if the program is appropriate for the child and that he will benefit from it. The director learns and keeps a record of the child's health, food habits, parent-child and family relationships, experiences away from his mother, etc.

The director describes the program, rules, hours and days of operation, fees, etc. She also helps the parent prepare the child for the nursery experience, explaining the fears and anxieties a parent and a child often have when they are separated.

Children vary greatly, of course, in their readiness to leave their mothers and in their interest in new activities. Therefore, for each child there is an individual plan for his gradual orientation to the nursery.

PROGRAM

Since the physical, mental and emotional health of children cannot be separated, the daily program meets the children's need for: activity and relaxation; indoor and outdoor play; snacks and going to the bathroom; a variety of experiences related to their ages and development.

In addition, in full-day programs, a hot well-balanced noon meal and afternoon as well as morning snacks are served and all children under five years of age nap. There is a quiet period, a resting time, between active play and snacks or meals.

There is regularity in the timing and sequence, particularly of snacks, meals, naps, etc., but there is flexibility in the total program to meet individual needs. Children are free to move from one activity to another and to participate or not in a particular group activity. Children are in small groups, each with its own teacher and, if possible, its own room.

DISCIPLINE: Corporal punishment or other humiliating or frightening techniques are never used, nor is punishment ever associated with food, rest, isolation for illness, or toilet training.

Disciplinary problems are prevented or lessened by: having sufficient amount of materials and equipment; not expecting more than the child is able to do; giving recognition for achievement; timely, unobtrusive interference before a crisis develops.

HEALTH PROTECTION: Besides meeting the physical needs for food and rest, the nursery staff is continually aware of each child's physical as well as emotional health. Preadmission health evaluations and physician's reports are secured from the parents. There is morning inspection, provision for temporary isolation and for emergency medical care. First aid supplies are on hand.

EDUCATIONAL EXPERIENCE: This program is based on knowledge and understanding of the fundamental needs and development of children. It offers children from three to six normal developmental experiences which enable them to establish their own identities and become acquainted with their environment.

MATERIALS AND EQUIPMENT: There is a variety of play materials and equipment, in sufficient quantity and suitable for the interests and abilities of the age groups served. Materials are on low open shelves so that children can take them out and put them away easily.

There are areas in the room for different kinds of activities such as: a doll and housekeeping corner; building-block area; easels for painting near windows; areas for table play, etc. The program includes rhythms, songs, story-telling, pets, science and nature experiences, trips and dramatic play. There is clay, finger-painting and other creative play materials, dress-up clothes, etc.

Outdoors there is plenty of free space for running, away from the areas equipped for climbing, sliding, building, sand and water play and from the paved wheel toy areas.

SERVICES TO PARENTS: There is continuous sharing with parents of the progress and problems of the child during the nursery day, and of the events and experiences of the child's life outside the nursery which may affect his nursery life.

STAFF

Most essential for the child's well-being and growth, of course, are the adults who give him care and guidance. All staff must be in good physical, mental and emotional health. Before employment, the nursery secures and keeps on file a physician's report and a report of examination for tuberculosis. There are annual tuberculosis examinations.

All staff members must be of good character and equipped by education, training and/or experience for the work they are required to do.

All persons having contact with children must be of suitable age and temperament to work with children. They must have qualities of warmth and friendliness and understand and accept individual differences in children and other persons with whom they will work.

QUALIFICATIONS OF DIRECTOR: The director must be 21 years of age, have education and experience which will provide the knowledge and skill needed to carry out an effective program of child care as required in Section 34066 of the California Administrative Code, Title 22, Division 2.

QUALIFICATIONS OF TEACHERS: A teacher must be 18 years of age and have the educational qualifications required in Section 34068.4 of the California

Administrative Code, Title 22.

TEACHER'S ASSISTANTS: A teacher's assistant must be 18 years of age and meet the requirements of all staff members as required in Section 34068.2 of the California Administrative Code, Division 2.

OTHER PROFESSIONAL STAFF: Professional staff employed by the day nursery must meet the minimum professional standards in their particular fields.

VOLUNTEERS AND OTHER ASSISTING PERSONNEL: Volunteers and other assisting personnel may be added to the staff to enrich the program.

CHILD-STAFF RATIO: When nurseries provide care for children under two years of age, the ratio shall be one adult to four children, as required in Section 34529 of the California Administrative Code, Division 2.

In nurseries caring for children over the age of two there must be an overall ratio of one qualified teacher to 12 children.

Nurseries, caring for children, whose care is financed with federal funds, must have a higher ratio of staff to children, dependent on the ages of the children.

BUILDING AND GROUNDS

The building is safe, suitable for the care of children and for the program of activities. Its decorations, furnishings, etc., help to make the nursery a pleasant, cheerful place.

Playrooms have at least 35 square feet per child of floor space. There is space for temporary isolation of an ill child, for use as an office and, in full-day programs, a staff rest room.

There is one toilet and handwashing facility for the first 14 children and an additional one for every ten or less children when there are more than 14. A separate toilet and handwashing facility is used by ill children in temporary isolation and by staff.

The tables and chairs are child-size and there are well-constructed cots and bedding for each child who naps. Full-day programs have completely equipped kitchens which are not used for play activities, napping or as passageways.

The playground provides at least 75 square feet per child, is safe, well-drained and fenced. There is sunshine and shade and a variety of surfaces.

ORGANIZATION — ADMINISTRATION — FINANCE

Whether privately owned or nonprofit, the nursery is soundly organized, with each staff person being clear about his duties and the amount of authority he has for administration or program. It is clear which person, persons or organization has legal responsibility for the nursery.

Parent-cooperative nursery schools and other nonprofit nurseries should be incorporated.

There are sufficient funds at all times to insure good care and guidance of children. Financial records, maintained in detail, are available for review by the department to determine that the nursery is financially sound and, therefore, able to provide good care and services.

RECORDS

The records kept include: identifying information about the child and his parents; preadmission health history and physician's report on the child; continuing health history; enrollment and attendance.

There are also personnel records on all staff which include application and preemployment physician's report including results of tuberculosis examination.

FOR FURTHER INFORMATION ABOUT GROUP DAY CARE CONTACT THE
APPROPRIATE STATE DEPARTMENT OF SOCIAL WELFARE OFFICE LISTED
BELOW:

SEE FRONT COVER FOR OFFICE IN YOUR AREA.

 Central California Region

 San Francisco Region

 Los Angeles Region

 San Diego Region

State Department of Social Welfare
Licensing Operations
Central California Region
2550 Mariposa Street, Room 3088
Eresno, California 93721

State Department of Social Welfare
Licensing Operations
San Francisco Region
1407 Market Street, Room 300
San Francisco, California 94103

State Department of Social Welfare
Licensing Operations
Los Angeles Region
107 South Broadway, Room 6005
Los Angeles, California 90012

State Department of Social Welfare
Licensing Operations
San Diego Region
1350 Front Street, 4th Floor
San Diego, California 92101

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